TROADES:

OR THE

Royal Captives.

A TRAGEDY.

Written Originally in *Latin*,

By *LUCIUS ANNÆUS SENECA*,

The PHILOSOPHER.

ENGLISH'D

By EDWARD SHERBURNE, *Esq*;

With ANNOTATIONS.

LONDON,

Printed by *Anne Godbid*, and *John Playford*, for *Samuel Carr*, at the *Kings-Head* in St. *Paul's* Church-Yard, 1679.

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TO THE
READER.

IF the Reflection upon other Misfortunes, may afford at any time Diversion, or Improvement, by minding us of the Signal Vicissitudes of Humane Affairs; these Tragical Scenes, which we now offer to publick view, (exhibiting a serious, yet withall, delightful Representation, of one of the most splendid Calamities that Antiquity hath transmitted to Posterity) may peradventure be look'd upon as no unpleasing Entertainment.

The Poem, as to its Subject, wants nothing of Grandeur to ennoble it, nor, as to its Composition, of Ingenuity: Having gain'd by the joynt Suffrage of the most knowing Criticks of this latter Age (*Lipsius*, *Delrius*, *Scaliger*, and *Heinsius*) the

Title of *The Divine Troades.* And one of the moſt Eminent Modern Maſters of Dramatick Poeſy among us, Mr. *Dryden*, in his Eſſay upon that Subject, hath declar'd it to be the Maſter Piece of *Seneca*; eſpecially that Scene therein, where *Ulyſſes* is ſeeking for *Aſtyanax* to kill him. *There* (ſays he) *you have the Tenderneſs of a Mother ſo repreſented in* Andromache, *that it raiſes Compaſſion to a high Degree in the Reader, and bears the neareſt Reſemblance of any thing in the Antient Tragedies, to the excellent Scenes of Paſſion in* Shakeſpeare, *or in* Fletcher.

If in this our Verſion, thoſe commendable Graces of the Original be not utterly loſt, the candid Reader will find ſomthing therein, which happily, he may not diſlike.

For the better clearing of the obſcurer places in the Poem, there are added ſome Mythological, Hiſtorical, and Topographical Notes; not ſuch (I muſt confeſs) as may fully anſwer the expectation of the Critically Learned, yet ſuch (if I miſtake not) as may ſerve, in ſome Meaſure, to ſatisfie the ingenious Curioſity of the leſs knowing Reader.

ARGUMENT.

THE Greeks *after ten Years War, having taken and ruin'd the City of* Troy, *were hindred from returning home by croſs Winds. The Ghoſt of* Achilles *appearing denies any poſſibility of returning, until they ſacrifice to his Aſhes* Polyxena, *the Daughter of* Priam *and* Hecuba, *in treating about whoſe Nuptials he was treacherouſly ſlain.* Agamemnon *out of kindneſs to* Polyxena, *denies to have her ſacrific'd. This begets a hot Diſpute and Conteſt between* Agamemnon *and* Pyrrhus, *which* Calchas *at length decides, by declaring, That not only* Polyxena, *but* Aſtyanax *likewiſe, (Son of* Hector *and* Andromache) *were both to be ſlain e're they could hope for favourable Winds. In purſuance of which prophetical Decree, the one was by* Ulyſſes *thrown headlong from the* Scæan Tower; *and the other, habited like a* Grecian *Bride, ſacrific'd by* Pyrrhus *at his Father's Monument.*

TROADES.

Persons represented in the Tragedy.

Hecuba, Queen of *Troy*.
Chorus, of *Trojan* Ladies.
Talthibius, a *Grecian* Priest.
Agamemnon, King, and General of the *Grecians*.
Calchas, a *Grecian* Prophet.
Helena.
Pyrrhus, Son of *Achilles*.
Andromache, *Hector's* Widow.
An Old *Trojan*.
Ulysses.
Astyanax, Son of *Hector* and *Andromache*.
Polyxena, Daughter of *Priam* and *Hecuba*, Mute.
Nuncius.

THE SCENE,

The Ruines of TROY.

TROADES.

ACT I. SCENE I.

Enter Hecuba.

WHo truſt in Thrones, in proud *Eſcurials* reign,
Nor fear the [a] Eaſie Gods, poſſeſt with vain
Credulity of a ſtill Proſperous State,
Me let him look on, and Thee *Troy!* By Fate

a *Eaſie Gods.*] As *Seneca* here calls them, *Leves Deos*, (which we render *eaſie*, that is, ſoon turn'd, and wavering;) ſo *Juvenal* calls them *faciles*: *Claudian, in* 2. *in Ruffin. inſtabiles Deos, & lubrica Numina*, in theſe Verſes,

Deſinat elatis quiſquam confidere rebus,
Inſtabilésque Deos & lubrica Numina diſcat.

Than which nothing can come nearer to the ſence and meaning of our Author. *Gronovius* yet will not have this Epithet to be, by *Seneca*, applied or appropriated to the ſuperiour Deities, but to ſecond Cauſes working under them, that is, to Fortune and Chance. *Dii leves* (ſays he) *fortuna inconſtans & mutabilis.*

A greater Document was never ſhown
On what a ſlippery Hight Pride ſtands! O'rethrown
Is [b] *Aſia*'s ſtrong Support, of [c] *God-like Hands*

[b] Aſia's *ſtrong Support*] Not to be underſtood in its largeſt Extent, as taken for the (then) Third Part of the World, (by Geographers call'd *Aſia Major*) but of ſo much as was compriz'd under the Name of *Aſia Minor*, containing all that Tract of Land, which the *Turks* (at this day) call *Anatolia*, divided into four Parts, of which the greateſt, towards the Weſt and the *Ægean Sea* (more properly call'd *Anatolia*) hath in it the Countries of *Bithynia*, *Paphlagonia*, *Myſia*, *Phrygia*, *Lydia*, *Æolis*, *Ionia*, *Caria*, and the greateſt part of *Galatia*. That towards the North and the *Euxine* Sea (call'd at preſent *Amaſia*, and by the barbarous People *Rum*) comprehends *Pontus*, *Cappadocia*, and the reſidue of *Galatia*. The third and Southerly Part (now call'd *Caramania*, by *Ortelius*, *Cottomanidia*) lying along the *Mediterranean* Sea, contains the ſeveral Provinces of *Cilicia*, *Pamphylia*, and *Lycaonia*. The fourth and Eaſterly Part, which is ſtretch'd as far as *Euphrates*, (and, according to *Baudrand*, in *Ferrarius*'s *Lexicon*, at this day call'd *Aladuli*) contains all that Tract of Land, by the Ancients call'd *Armenia Minor*. Over all which, and ſome part likewiſe of *Aſia Major*, *Priam* was Lord Paramount: Whence may be collected the Greatneſs of his Dominions.

[c] *Of God-like Hands th' egregious Labour.*] The Town was firſt built by *Dardanus*, and call'd *Dardania*; afterwards, from *Tros*, *Troja*; then from *Ilus*, who much beautified and enlarg'd it, call'd *Ilium*: But the Walls were afterwards, in the time of *Laomedon*, raiſed by the hired Labour of *Neptune* and *Apollo*, as *Homer* firſt, and from him moſt of the Ancient Poets have reported, or rather fabled. The Origin of which Fiction, according to *Euſtathius*, *in* 1. *Odyſſ.* ſprung from hence, *That* Laomedon *intending, for the greater ſecurity of his Regal City, to encompaſs the ſame with ſtrong Walls, made uſe, towards the building of them, of the Treaſure dedicated to* Apollo *and* Neptune. With whom *Servius*, *in* 2. *Æneid.* accords, where he ſays, *That* Laomedon, *having vow'd a certain Sum of Money to be appropriated to the Sacrifices in honour of the forementioned Deities, was conſtrain'd, upon an Invaſion of the* Myſians, *his Enemies, to divert and employ the ſame in raiſing Walls for the Defence of his City. Whence thoſe Gods are ſaid to have immur'd* Troy. *Euſtathius* gives yet another Allegory of the Fable, which is this: *The Poets* (ſays he) *attribute to the Walls of* Troy, *by way of excellence, what is requiſite and neceſſary to all manner of Maſonry, which hath need of* Neptune, *or Moiſture, to cement the Materials, (Stones or Bricks) and of* Apollo, *or the Heat of the Sun, to dry and harden the Work.*

Th' *egre-*

Th' *egregious Labour*; under whose Commands
He who cold [d] *seven-mouth'd Tanais* drinks, once bore
Confederate Arms; and he who does adore
The Rising Sun, where *Tigris warm Streams* stain
Their Waters in the [e] *Erithraan Main*;
And she whose Realms the wandring *Scythians* bound,
Who beats with widowed Troops the *Pontick* Ground.

d *Seven-mouth'd Tanais.*] Though *Seneca* here gives to *Tanais* seven Mouths, or Out-lets, yet none of the ancient *Greek* Authors do the like. *Strabo* mentions two only, which open into the *Palus Maotis*, distant 60 *Stadia* one from the other. *Ptolemy* and *Pliny* allow no more. *Albertus Campensis* (as cited by *Stuckius*, *in Schol. ad Periplum Arrian. in Pont. Eux.*) affirms them to be three; *Niger*, five; But the two mentioned by *Strabo*, *Ptolemy*, and *Pliny*, seem to be, if not the only, the chief. *Delrius* conceives *Seneca* here makes *Hecuba* to apply to *Tanais* what is proper to *Danubius*, or *Ister*, by way of greater *Decorum*, as being a Woman, and ignorant of Geographical exactness. But the Errour doubtless is *Seneca*'s own, who, elsewhere, in his *Natural Questions*, confounds *Danubius* with *Tanais*. *Danubius* (says he) *Scythicos impetus cohibens, & Europam Asiamque disterminans.* For 'tis not *Danubius*, but *Tanais*, divides *Europe* from *Asia*. And this was a common Errour among the *Romans*, as is partly hinted at by *Acron*, upon *Horace*, and observed by the Learned Dr. *Is. Vossius*, in his Notes upon *Scylax Cariandens.*

e *The Erithraan Main.*] Here again *Delrius*'s pretended *Decorum* must excuse *Hecuba* and *Seneca* too. For *Tigris* falls into the *Persian* Gulf, not into the *Erithraan*, or Red Sea. Some, by *rubenti freto*, in the Original, would not have the *Red Sea*, properly so call'd, to be here meant, but the Sea made ruddy by the Morning Light, and the Sun's Rising Beams; which Interpretation yet, I conceive, will hardly pass without some grains of allowance.

Spoild by the Sword, now her own Ruins Weight
Bears [f] *Pergamus*; Her Tow'rs which gliſter'd late
With their fir'd Buildings fallen: All, All's oreturn'd
In Flames; [g] *Aſſaracus his Palace* burn'd.
Nor Flames the Victors greedy Hands prevent,
But while yet burning, *Troy's* for Pillage rent.
Smoak in Waves riſing takes Heaven's Sight away,
And black-burnt Cinders ſmeer the Face of Day.
Meaſuring with greedy Eye *Troy's* long ſought ſpoil
The Victor ſtands, and now his Ten Years Toil
Forgives; aſtoniſh'd at her Ruins, He yet
Scarce thinks it vincible, though won he ſee it.
The *Dardan* Wealth *Greek* Souldiers bear away;
Nor can, a thouſand Ships contain the Prey.
To Witneſs here I call the Adverſe Powr's!
And * Thou, once Ruler of the *Phrygian* Tow'rs, } *Priam.

f *Pergamus.*] *Pergamos*, *Pergamus*, *Pergamum*, & *Pergama*, was properly the Caſtle or Cittadel of *Troy*, as *Acropolis* or *Cecropia* of *Athens*, *Byrſa* of *Carthage*, *Cadmea* to *Thebes*, and the *Capitol* to *Rome*. See (beſides *Servius*, in *Virgil*, *Aneid.* 2.) *Bochart.* in *Canaan.* l. 2. c. 10. And this part of *Troy* was that more eſpecially, which *Apollo* and *Neptune* are ſaid to have immur'd and fortify'd; according to *Apollodorus Bibl.* l. 2.

g *Aſſaracus.*] *Delrius* (and *Farnaby* following him) makes him the Son of *Ilus*, but falſely; for he was not Son, but Brother to *Ilus*, according to his Genealogy recorded by *Apollodorus*, in *Biblioth.* l. 3. and *Conon* in his 12th Narration. *Tros* the Son of *Erichthonius*, and Grandchild of *Dardanus*, by *Callirrhoe* the Daughter of *Scamander*, begot *Ilus*, *Aſſaracus*, and *Ganymed*. *Aſſaracus*, with his Father *Tros*, govern'd *Dardania*, and, by *Eterhomene*, the Daughter of *Simois*, begot *Capys*; He, by *Themis*, the Daughter of *Ilus*, *Anchiſes*; He, by *Venus*, *Æneas*; *Qui Trojanos Nepotes in Latinos tranſtulit*: whence *Aſſaraci Proles*, and *Aſſaraci Domus*, in *Virgil*, by way of flattery to *Auguſtus*, and the *Julian* Family.

Beneath

Beneath the Ruins of thy Empire laid
My Countries Ashes! and thy * Dearer Shade, } *Hector.
Who standing, *Ilium* stood. Ye lesser Ghosts,
My Childrens numerous Souls! What ever Cross
Hath fall'n, what Ills th' inspired Maid foretold,
h (The God belief forbidding) those of Old
Saw pregnant *Hecuba*; nor held my Peace,
Before Cassandra i a vain *Prophetesse*.
Not crafty *Ithacus*, nor *Diomed*,
Nor trecherous *Sinon*, through your Buildings Spread
These Flames; These Fires are mine; and with *my Brands*
You Burn. But why lamenting thus *Troy's* Ruins, Stands

h *The God belief forbidding*.] *Apollo* having tempted *Cassandra* to yield to his wanton desires, she made him a seeming promise, provided he would bestow upon her the gift of Prophecy: Which the God having granted her, she deny'd to make good her promise. Whereupon *Apollo* not being able to recall what he had given her, added to it this curse, that though she Prophecy'd never so truly, she should not be believ'd. Hence that of *Propertius*, *l.* 3.

Certa loquor, sed nulla fides. ——

i *Prophetesse*.] She reflects upon the Prophetic Dream she had, when with Child of *Paris*, which imported that she was brought to bed of a Firebrand that would set all *Troy* on Flame: Of which *Apollodorus*, *l.* 3. *Ovid. in Epist. Parid.* and others, Whence *Paris*, by *Lycophron* is called χρονὸν and φετρὸς, that is, a Firebrand; to which in the following Verses she alludes, where she says,

—— *With my Brands you Burn.*

Too long-liv'd Age? Here Wretch! look here, On Theſe
(*Troy*'s an Old Grief) more freſh Calamities.
I ſaw (O cruel fact!) the Old King ſlain;
And, a worſe Crime, the ſacred Altars ſtain
[k] Then armed *Ajax* dar'd. When with Hands wreath'd
In's Hair, his Head reverſing, *Pyrrhus* ſheath'd
In a deep Wound his curſed Blade; which ſtrook
Up to the Hilts; when the King willing took;
Drawn forth, his Aged Throat ſcarce reek'd with Blood.
Whom not the ſenſe of his extreme Age, cou'd
From ſo abhorr'd a Murder once reſtrain,
Nor preſent Gods, nor yet [l] *Joves* Sacred *Fane*,
The Glory once of this now levell'd State.

k *Then armed* Ajax *dar'd.*] *Ajax Oileus*, in the Temple of *Minerva*, whither *Caſſandra* fled for Refuge, raviſh'd her before the Sacred *Palladium*, or Image of the Goddeſs, which is ſaid to have turn'd its Eyes up toward the Roof of the Temple, in abhorrence of his villanous Act; as the Scholiaſt of *Homer in Iliad Y.* and *Lycophron*, tell us.

l *Nor yet* Jove's *Sacred Fane.*] The Temple of *Jupiter Herceus*, at whoſe Altar *Priam* was ſlain; which he here calls *Sacrum Regni*, that is, the *Sacrarium* (ſays *Scaliger*) *ubi inaugurandi Reges inauſpicabantur.* A Fane (ſays *Aſconius Paditanus in* 3. *in Verr.*) *eſt religioſiſſimum Templum, unde fata petuntur.* There is a difference between *Fanum* and *Delubrum*: *Fanum* being a Temple appropriate to one ſingle Deity; *Delubrum*, a Place, where there were many Chappels dedicated to ſereral Gods. *Vide Doniſ. Ger. Jo. Voſſ. Etymolog. Ling. Lat.*

He

He to ſo many Princes [n] Father late,
Now wants a Sepulcher, [n] *and Funeral Fire*,
His Troy *in Flames.* Nor can All This Heav'ns Ire
Appeaſe. To Lords, lo! *Priam*'s Daughters by

n *To ſo many Princes Father.*] *Apollodorus* reckons them up thus: The Sons by *Arisba*, his firſt Wife, *Æſacus*; by *Hecuba*, his ſecond Wife, Daughter of *Dimantes*, (or, as ſome will, *Ciſſeus*, as others, of *Sangarius* and *Metope*) *Hector*, *Paris*, *Deiphobus*, *Helenus*, *Pammones*, *Polytes*, *Antiphus*, *Hipponous*, *Polydorus*, *Troilus*. And by other Wives, *Melanippus*, *Gorgythion*, *Philæmon*, *Hippothous*, *Glaucus*, *Agathon*, *Chersidamas*, *Evagoras*, *Hippodamas*, *Meſtor*, *Atas*, *Doryclus*, *Lycaon*, *Dryops*, *Bias*, *Chromius*, *Aſtygonus*, *Teleſtas*, *Evander*, *Cebriones*, *Melius*, *Archemachus*, *Laodocus*, *Echepyron*, *Idomeneus*, *Hyperion*, *Aſcanius*, *Democoon*, *Arrhetas*, *Dioptes*, *Clonius*, *Echemon*, *Hyptrichus*, *Ægeoneus*, *Lyſithous*, and *Polymedon*. The Daughters, by *Hecuba*, *Ilione*, (*Maxima Natarum Priami*) *Creuſa*, *Laodice*, *Caſſandra*, *Polyxena*. By other Wives, *Meduſa*, *Medeſicaſta*, *Lyſimache*, *Ariſtodame*. A goodly Number! Of whom we might have ſpar'd the particular nomination, were it not that theſe Notes are chiefly intended for the ſatisfaction of the newly-initiated into theſe *Delphian* Myſteries, to whom haply this kind of Poetical Heraldry may not be altogether unpleaſing.

n *Funeral Fire.*] So *Manilius*, *l.* 4.

——— *Priamiſque in littore Truncus*,
Cui nec Troja rogus ———

Which makes me believe *Seneca* was not unacquainted with *Manilius* his Writings, whom not only in this, but in ſeveral other places, he ſeems to have imitated.

The °Urn are given. Whom, a ſcorn'd Prize, ſhall I
Attend? Some one may his Wife *Hector*'s make,

° *By the Urn.*] It was the Cuſtom among the *Greeks* and *Romans*, to draw their Lots out of an Urn. The Lots were made of round Balls of Clay, on which the Names or Marks of thoſe that were concerned were impreſs'd, and caſt into an Urn, whence that of *Horace*, *Sat.* 1. *l.* 2.

Cervius iratus leges minitatur & Urnam.

This Urn was by the *Greeks* call'd *Hydria*, and by the *Romans* likewiſe *Situla*, and *Sitella*, from its form. And this kind of Sortition was threefold, *Diviſoria*, (which is that here meant) *Conſultoria*, and *Divinatoria*. In alluſion to this Cuſtom of the Ancients, is that Fiction of the Poets touching the Diſtribution of humane Deſtiny, as to Life and Death, which they will have to be diſpens'd by this kind of Sortition. Whence that of *Horace*, ſpeaking of the Living,

Omne capax movet urna nomen. And,
Omnium verſatur urna,
Serius aut ocyus ſors exitura.

And *Virgil*, *lib.* 6. of the Dead,

Quæſitor Minos urnam movet ——

In confirmation of which Heatheniſh Opinion, I think it not amiſs here to add what I find in *Sponius* his *Appendix* to his Antiquities and Curioſities of *Lyons*, lately publiſhed, where he gives us the Sculp of an ancient Relique, being a ſmall brazen Image of *Imarmene*, or Deſtiny, plac'd upon an Urn of the ſame Metal, having under one Foot a Globe, repreſenting the World, and in her Hand a *Hydria*, or *Situla*, as it were the Fatal Urn of Humanity. A like Statue *Levinus Torrentius* reports himſelf (in his Comment upon that Place of *Horace* before cited) to have ſeen at *Rome*, in the Garden of Cardinal *Caſi*, in which was one of the *Parcæ*, ſtanding with one Foot upon a Wheel, and holding in her Hands two Lots, or Scrowls, as drawn from this Lottery of Deſtiny, and underneath this word, *FATIS*.

Some

Some [p] *Helenus*, ſome may [q] *Antenor*'s take:
Perhaps ſome one thy Bed, *Caſſandra*, ſeeks;
I'm only a fear'd Lot to All the *Greeks*.
Ceaſe you my Captive Troops! Your Plaints forbear!
Beat with your Hands your Breaſts, with Cries the Air,
And *Troy*'s ſad Obſequies perform: Now round
Ide, that dire Judge's Fatal Seat, reſound.

CHORUS

Of Captive Trojan *Ladies.*

No rude Crew un-inur'd to Tears
Bid you to mourn: Succeſſive Years
Can witneſs, this w'have never ceaſt
To do, ſince firſt the *Phrygian* Gueſt

p *Some* Helenus.] Who was *Helenus* his firſt Wife is not certainly known; (for it is that which is here meant) his ſecond Wife was *Andromache*, whom *Pyrrhus*, at his death, bequeathed to him with the Kingdom of *Epirus*. Touching which, ſee *Pauſanias*, and the Conjecture of *Delrius* upon this Place.

q *Some may* Antenor's *take.*] *Theano* was Wife to *Antenor*, of whom *Servius (in* 1. *Æneid.)* ſays, ſhe was *Venerabilis inter Trojanos Famina.* She is mentioned by *Homer* and *Triphiodorus.*

[r] *Amycla*

r *Amycle* reach'd, and s *Cybels* Pine
Did plow blew *Neptune*'s foaming Brine.
Ten times have Snows crown'd *Ida*'s Head,
Bar'd for the Funerals of our Dead.
Ten times the Mower's Hand hath ſhorn,
With fear, the tufted Fields of Corn,
Yet no Day void of Miſeries;
New Matter ſtill new Grief ſupplies.

r *Amycle.*] A City of *Laconia*, one of the Hundred with which that Region was once beautified, built by *Amyclas*, the Son of *Lacedemon*, (ſays *Stephanus de Urbibus*) called likewiſe anciently *Limna*, diſtant 20 *Stadia* from *Sparta*, to the Sea-ward, the moſt famous in all *Laconia*, for the Temple of *Apollo*. In the time of *Pauſanias* but a ſmall Town, having been twice before that deſtroyed, firſt by *Teleclus*, the Son of *Archelaus*, afterwards by the *Dorians*; what is left of it being at this day call'd *Vordonia*, or *Vordona*, according to *Ortelius*, from the Authority of *Niger*. There was another *Amycla* in *Italy*, between *Gaeta* and *Terracina*, ſeated on the Sea-ſhore, and giving its Name to the Bay anciently called *Mare Amyclanum*, (at this day, *Golfo di Gaeta*, and, according to *Sanſelicius* in *Ortelius*, *Mar di Sperlunga*) built by the Companions of *Caſtor* and *Pollux*, *Laconians*, and loſt by the Silence of its Inhabitants, which gave riſe to the Proverb, *Amyclas perdidit ſilentium*. The Reaſon whereof ſee in *Servius* upon *Virgil*, *lib.* 10. and others.

s *Cybel's Pine.*] That is, the Ship wherein *Paris* ſail'd to *Greece*, whoſe Materials were cut from Mount *Ida*, which was dedicated to the Goddeſs *Cybele*, or from the Mountain *Cybele*, or *Cybela*, in *Phrygia*, whence the Goddeſs *Rhea* her ſelf was ſo called. *Stephan. de Urb.* makes it a City and a Temple in *Phrygia*, which gave that Name to the Goddeſs. But *Pinedo*, in his late publiſhed Obſervations upon that Author, conceives, that inſtead of Κύβελλον Ἱερὸν in *Stephanus*, it ought rather to be read Κύβελλον Ὄρος. Which his Conjecture he ſtrengthens from the Authority of *Strabo*, *lib.* 12. where it is ſaid, That *Rhea* was call'd *Dindymene*, from the Mountain *Dindymus*, as *Cybele* from *Cybela*: This Mountain being likewiſe taken notice of by *Ovid*, *Faſtor. lib.* 4. where he mentions together,

Dindymon & Cybelen, & amnem fontibus Idam.

On

On to our Plaints, and as We weep,
Do Thou, O wretched Queen, † Time keep
With thy advanced Hand: Whilſt We,
Skill'd in our Parts, do follow Thee.

Hecuba.

You faithful Conſorts of our Woe
Unbind your Treſſes: Let your Hair
About your ſad Necks looſely flow,
Powder'd with *Troy*'s warm Aſhes: Bare
Your Arms; your Veſtures, ſlackly ty'd
Beneath your naked Boſoms, ſlide
Down to your Waſts. For whoſe Bed dreſt
Vail'ſt Thou, O Captive, Shame! thy Breaſt?
A looſer *Zone* your Garments bind!
Your Cries with frequent ſtrokes be join'd!

† *Time keep with thy advanced Hand.*] He reflects upon the Cuſtom of the Ancients, among whom, in their Lamentations for the Dead, (which was perform'd by Women, hired to ſing their *Nænia*, or *Lugubria Carmina*) there was one whom the *Romans* call'd *Præfica*, the *Greeks*, Θρηνῳδὸς, who did *Ordinare planctus*, and, as *Feſtus* ſays, *Dabat cæteris plangendi Modum*, directing the others by her Voice and Hand, to keep due Order, Time, and *Decorum*, in their ſeveral Parts of the ſad and ſolemn Office, which was perform'd both by Vocal and Inſtrumental Muſick. Of which, ſee more in *Kirkmannus* and *Meurſius*, *de Funeribus*, and (if you pleaſe) in *Caperus*, *Obſervationum*, *lib.* 1. *c.* 1. The Method of this mournful Solemnity, *Seneca* hath here exactly obſerved, by making *Hecuba*, as it were, the *Præfica* to the reſt: This *Chorus* ſeeming to have been acted, not according to the ordinary, but Muſical Pronunciation, like that which at this day the *Italians* call *Recitative*, and which they continue through entire *Drama's* and *Opera's*, even to diſguſt; as is well obſerv'd by Monſieur *Heidlin*, in his *Pratique du Theatre*, *l.* 2. *p.* 147.

Hands

Hands preſt t'aſſail! Aye, now you pleaſe,
Thus habited! Now *Troades*
I know you all: Again renew
Your mournful Plaints, and ſtrive t'outdo
Th' Expreſſions common Sorrows vent,
'Tis *Hector* whom We now lament!

CHORUS.

[y] Our Locks oft torn to wail the Dead,
See! We have all vnfilleted,
And 'bout our ſhoulders looſely thrown;
Upon our Heads warm [x] Aſhes ſtrown.

Hecuba.

Fill then your Hands; From *Troy* this yet
Wee lawfully may take; and let
From your deveſted Shoulders ſlide,
Your Garments, down on either ſide.

y *Our Locks oft torn.*] It was cuſtomary among the Ancients, for Women, in mourning for the Dead, to tear their Hair. Of which, inſtances are every where to be met with, in the *Greek* and *Latine* Poets, practis'd likewiſe by Men. Hence the example of *Achilles* upon the Death of *Patroclus*, and of *Agamemnon* in *Homer*, and in *Actius* the Tragedian, as cited by *Cicero*, *Tuſcul.* 3. *Scindens dolore ideutidem inſonſam comam.* Upon which *Bion* the Philoſopher is, by *Cicero*, introduc'd, as ſcoffing at that fooliſh practice, *quaſi calvitio maror levaretur.* See *Kirkman*, and *Meurſ. De funeribus.*

x *Aſhes ſtrown.*] This likewiſe was frequent in the funeral Ceremonies, among the ancient *Greeks* and *Romans*, as well as among the *Jews*; of which the fore-cited Authors afford ſufficient teſtimonies.

Now

Now [y] bared Boſoms call for Blows.
Now Sorrow All thy Powr's diſcloſe.
Rhætean Shores with Plaints reſound,
And *Eccho* the ſad Cries rebound:
Nor, as ſhee's wont, ingeminate
The laſt of Words, but iterate
Troy's Plaints entire; that All the Main
And All the Heav'ns may ring again.
Now let remorſeleſs Hands inſeſt
With ſounding ſtrokes each ſuffering Breaſt,
W'are not with uſual ſtripes content;
'Tis *Hector* whom We now lament.

CHORUS.

For Thee our Arms We beat, and Blows
On bleeding Shoulders thus impoſe.
For Thee our Heads theſe Strokes do bear,
Our nurſing Breaſts for Thee We tear.
The Wounds which ſince thy Death remain
Yet green, now freſhly bleed again.

y *Bared Boſoms call for blows.*] Στηθοπληξία, or beating of the Breaſt, was one of the moſt uſual expreſſions of funeral ſorrow, and proper to the *Præfica*, from whom the reſt of the Mourners received their Cu, and the manner and meaſure of their Lamentation; which here *Hecuba* preſcribes, and is anſwer'd by the *Chorus*, in the following Verſes, in all the various and ſad expreſſions of funeral deplorements. Which, as *Seneca* here, ſo *Cicero in* 3. *Tuſcul.* reckons up thus, *Pectoris, Muliebres Lacerationes, Genarum, Pectoris, Feminum, capitis percutionet*, and calls them, *varia et deteſtabilia genera lugendi.* For by the XII. Tables theſe kinds of undecent bewailings where forbidden.

Thy

Thy Countries ſtrength! Fates *Remora!*
The tired *Phrygians* Only ſtay.
Troy's Rampart! who upheld'ſt Her Tow'rs
Ten Years againſt Aſſailing Pow'rs.
With Thee ſhe fell; One Day [z] a Grave
To *Hector* and his Country gave.

Hecuba.

Turn now your Plaints; Let *Priam* too
Be wept for: *Hector* hath his Due.

CHORUS.

Receive our Tears [a] twice captiv'd King!
Thee Reigning, Fates no Croſs did bring
Single on *Troy*; twice did ſhe feel

z *A Grave to* Hector *and his Country gave.*] From hence *Auſonius* borrow'd the Epitaph he has beſtow'd on *Hector*, in the following Diſtick.

Hectoris hic tumulus, cum quo ſua Troja ſepulta eſt,
Condantur pariter quæ periere ſimul.

This Hector's *Tomb is, and his* Troy's *as well;*
Together ly they, who together fell.

a *Twice captiv'd King.*] *Priam* was twice made Captive, firſt by *Telamon* and *Peleus*, Sons of *Æacus*, in revenge of his Father *Laomedon's* breach of Faith; afterwards by *Agamemnon*, and *Pyrrhus*, the Son of *Achilles*; by whom ſlain. Of which, *Apollodorus*, and *Hyginus*, *de Fabulis.*

b *Her-*

[b] *Herculean* Shafts, twice *Grecian* Steel.
When after All the Tragic Falls
Of *Hecub's* Race; and Funerals
Of Princely Sons; thy self in fine
Did'st close their Tragedies with thine.
And to [c] great *Jove*, a Victim slain,
Troy's shores thy [d] Headless Trunk sustain.

b *Twice Herculean Shafts.*] Once by *Hercules* himself, afterward, by *Philoctetes* to whom *Hercules* bequeath'd his envenom'd Shafts, without which *Troy* (as the Fates had order'd it) could not have been taken; as *Pindar*, *Lycophron*, *Sophocles*, *Apollodorus*, and *Hyginus*, declare.

c *To great* Jove *a Victim.*] Being slain at the Altar of *Jupiter Hercæus*, as is before noted. *Quintus Calaber*, Lib. 13. is the only Author who makes mention of *Priam's* being slain by *Pyrrhus*, before an Altar of *Mercury's* Ἑρκείου ποτὶ βωμὸν, as it is commonly read, perhaps by Mistake for Ἑρκείου. *Pausanias*, *in Phoci.* reports, from the Authority of the Poet *Lesches*, who wrote ἰλίου πέρσιν, (*Ilii Devastationem*) that he was not slain before any Altar, but that *Neoptolemus* by chance encountring him, at the Gate of his Palace, there slew him.

d *Thy Headless Trunk.*] He alludes to that of *Virgil*,

—— *Jacet ingens littore truncus.*

Upon which place *Servius* notes, That, according to the tradition of some of the Antients, *Priam*, being taken Prisoner in his own Palace, was thence, by *Pyrrhus*, dragg'd to his Father's Monument, on the *Sigæan* shore, where having slain him, he cut off his Head, which he caused to be fixed upon a Pike, or Lance, and carried about by the Soldiers. By whom likewise (as *Pomponius Sabinus* adds) his headless Corps was barbarously dragg'd up and down.

Hæc finis Priami fatorum. ——

Hecuba.

Hecuba.

Your Tears on other Subjects ſpend,
Ye *Ilian* Dames, my *Priam's* End
Is not to be lamented. All
Deceaſed *Priam* Happy call.
He to th' Infernal Shades went free,
Not thrall'd in *Grecian* Slaverie.
He ne're th' *Atrides* ſaw, He never
The falſe *Ulyſſes* knew, nor ever
Shall [e] Bow his Captiv'd Neck, a Prize
In their Triumphed Victories.
Nor ſhall his Hands, which late ſuſtain'd
A Scepter, be behind Him chain'd,

e *Bow his Neck.*] This ſhews the manner how Captives were ordered, in the triumphal Proceſſions of the Ancients; which *Prudentius*, *l.* 2. *Contra Symmac.* has thus briefly deſcrib'd,

——— *Currus ſummo miramur in arcu*
Quadrijugos, ſtantéſque Duces in curribus altis,
Sub pedibúſque Ducum Captivos, poplite flexo,
Ad juga depreſſos, mentibúſque in terga retortis. &c.

And may ſerve to explain both theſe and the following Verſes. Who would further be ſatisfy'd, as to the particular Deſcriptions of the ancient Triumphs, may conſult *Appian*, in his *Lybick Hiſtory*; *Plutarch*, in the life of *Æmilius*; *Joſephus*, in his ſeventh Book of the *Jewiſh Wars*; and *Zonaras*, *Annal. l.* 2. beſides *Pancirollus*, and his Comentator *Salmuth*, *Alexander ab Alexandro*, and *Tiraquel* upon him, *Panvinius*, *Guichardus*, who have expreſly written upon this Subject.

Nor

Nor in Gold Fetters manacled
Following the Victors Carr, be led
In Pomp through proud *Mycenæ*.

CHORUS.

All
Deceased *Priam* happy call;
[f] Attended at his latest Fate
With the whole Ruine of his State.
Who now in the [g] *Elizian* Groves
Delightful shades securely roves,
And 'mong the [h] Pious Ghosts makes Quest
For *Hector*. Happy *Priam!* " Blest
" No less is Hee
" Who e're he be,
" Who falling in Wars bloody strife,
" Sees All things perish with his Life.

f *Attended at his latest Fate.*] This perhaps was written by *Seneca*, in a flattering compliance with *Nero*, who, by *Xiphilinus*, is reported to have often declar'd *Priam* the happiest of Men, ὅτι καὶ τὴν πατρίδα ἅμα καὶ τὴν ἀρχὴν ἀπολουμένας εἶδον, *for that he saw his Country and his Kingdom destroy'd with himself.* The like sentiment is said to have been owned by that other Monster of Mankind, *Tiberius*, as *Suetonius* and *Dion. Cassius* report of him. But happily *Seneca*, in this, may rather imitate *Ovid*, who (*Metamorph.* 13.) thus makes *Hecuba* to speak:

—— *O* Priam! *I*
May call thee happy, after ruin'd Troy,
Happy in death; Thou seest not this sad fate,
Thou lost'st thy life together with thy state.

Mr. *Sandy's*.

g *In the Elizian Groves delightful Shades.*] Where these *Elizian* Fields were, is not agreed upon by the Antient Poets, some placing them

in the Orb of the Moon, ſome in the Milky way, or *Circulus lacteus*. Others in the *Fortunate*, *Atlantiſh*, or *Britiſh* Iſlands; *Herodotus* and *Duris*, in *Egypt*; *Virgil* and *Lycophron*, in *Greece*, not far from *Thebes*, or in *Arcadia*: ſome in *India*. *Strabo* deſcribes them to have been in *Hiſpania Betica*, or in *Eſtramadura*. Wherever they were, this is certain, the Fable ſprung (ſays *Delrius in Sercul. fur. ad verſ.* 743.) from the ſacred ſtory of Paradiſe: Or, if you will take *Bochartus* his Word, from ſome of the pleaſant Diſcoveries of the *Phœnicians* (and as he thinks) in *Betica*, in whoſe Language (being a Dialect of the *Hebrew*) *Alaz*, ſignifies *Lætari & exultare*; *Aliz*, *Latus*; *Alizuth*, *Exultatio*, whence *Elizius ἀφαιρέσει*, *A* being chang'd into *E*, as *Enakim* for *Anakim*, *Edeſſa* for *Adeſſa*, &c. Hence the *Elizian* Fields ſeem to be taken for a Place of Pleaſure and Gladneſs: To which *Virgil* alludes,

——*Exinde per amplum*
Mittimur Elizium, & pauci læta arva tenemus.

And elſewhere,

Devenere locos lætos, & amœna virecta,
Fortunatorum nemorum ſedeſque beatas.

See *Bochartus* in *Canaan. l.* 1. *c.* 34.

h *Pious Ghoſts makes queſt for Hector.*] This is not ſaid without reflecting upon the Opinion of the Antients touching *Hector*; for *Lycophron* affirms, that *Hector* was deſign'd after Death for the Iſlands of the Bleſſed, for his exemplary Piety, in reverencing and frequently Sacrificing to the Gods, while Living.

ACT

ACT II. SCENE I.

Talthibius, *and* Chorus *of old* Trojans.

Talthibius.

HOw [1] long in Port the *Greeks* ſtill wind-bound are!
When War they ſeek, or for their Homes prepare!

CHORUS.

The Cauſe declare them and their Fleet detains,
What God it is that their Return reſtrains.

Talthibius.

Amazement ſtrikes my Soul; a trembling Cold
Palſies my Joynts. Prodigious Truths when told

1 *How long in Port &c.*] The *Greeks* in their firſt Expedition againſt *Troy* were detain'd in Port *Aulis*, by the anger of offended *Diana*, who could not be appeaſed, but by the ſacrifice of *Iphigenia*, *Agamemnon*'s Daughter; and upon their return retarded till they made ſatisfaction to the Ghoſt of incenſed *Achilles*, by ſacrificing at his Tomb *Polyxena*, the Daughter of *Priam* and *Hecuba*.

Are hardly credited; yet theſe, theſe Eyes
Were Witneſſes: And now the Sun's upriſe
New gilt the Mountain Tops, and Eaſtern Light
Had clearly vanquiſh'd the whole Hoaſt of Night;
When on a ſudden [k] the ſore-ſhaken Ground,
Breath'd from its Center [l] a ſtrange bellowing Sound:
Woods bow'd their Heads, the ſacred Groves with loud
Cracks rung, like Thunder breaking through a Cloud;
Stones from cleft *Ida's* Quarries fell: Nor ſhook
The Earth alone; The Sea, with Terror ſtrook,
Th' Approach of her *Achilles* felt, and laid
Her ſwelling Waves. Th' Earth yawning then diſplay'd

k *The ſhaken ground.*] This ſeems to be no leſs Philoſophically than Poetically written. For according to the Myſterious Doctrine of the *Egyptians* and *Chaldeans*, the appearance of Heroes was thus properly to be uſher'd: Of which, *Iamblichus, de Myſteriis Ægyptiorum* (now lately revived by the *Aſculapian* induſtry of my Learned and Honoured Friend, Dr. *Thomas Gale*) thus writes; ὅταν δὲ τῶν Ἡρώων, &c. *Heroibus adventantibus, plaga quædam Terræ commoveatur, & circumſonant fragores*, &c.

l *Bellowing Sound.*] He points at the particular kind of Earth-quake, which, from the noiſe it makes, is called Μύκημα, *ſeu mugiens.* Of which *Ariſtotle, in Meteorolog. l.* 2. thus renders the cauſe. Περιέχεται δ' ὁ λόφος ὑπὸ πνεύματος, &c. *Before the Earth-quake there comes a ſound, in regard the ſubtile Spirit which makes it, ſtruggling againſt the ſolid or hollow Bodies, and various Figures of the ſubterranean Caverns, is wont to render various notes or ſounds; ſo that ſometimes, the Earth (as the Writers of Prodigies affirm) ſeems* μυκᾶσθαι, *to bellow.*

Her

Her Immenſe Caves, and from the Depths of Night
Open'd a paſſage to Ætherial Light:
The Tomb disburd'ning, whence the Ghoſt aroſe
Of great *Achilles*; Such when [m] *Thracian* Foes
(The Prelude of thy Fates, *Troy!*) he o'rethrew,
And the white hair'd [n] *Neptunian Cycnus* ſlew.
Or when in Heat of Fight with ſtrenuous Force
Through Troops he charg'd, and [o] ſtopp'd the Rivers Courſe
With ſlaughterd Carcaſſes, while *Xanthus* Tide,
Seeking a Paſſage through, did ſlowly glide.

m *Thracian Foes.*] The firſt exploit of *Achilles* was in *Myſia*, where he encountred and wounded *Telephus*, who deny'd him and his Forces paſſage towards the Siege Of *Troy*: of which more in the next Scene.

n *Neptunian Cycnus ſlew.*] *Cycnus* was the Son of *Neptune*, whom *Achilles*, at his firſt arrival before *Troy*, ſlew, although he were invulnerable all over, by ſtrangling him. See *Ovid*, *Metam. l.* 12. *Tzetzes* upon *Lycophron* makes him invulnerable all but his Head, where he received his mortal wound, by the caſt of a maſſy Stone, as *Palæphatus* reports. He is here called *Neptunian*, to diſtinguiſh him from others of the ſame Name; for there were five ſo called famous in Poetick Story. The firſt, *Cycnus*, the Son of *Sthenelus*, King of the *Ligurians*, Coulin to *Phaeton*, of whom *Ovid*, *Metam. l.* 2. The ſecond was Son of *Apollo*, and *Hyrie*, or *Thyrie*, of whom likewiſe *Ovid* makes mention, *Metam. l.* 7. The third was Son of *Mars* and *Pyrene*, ſlain by *Hercules*, of whom *Apollodorus l.* 2. and *Hyginus*, *c.* 3. The fourth, the Son of *Mars* and *Pelopia*, ſlain alſo by *Hercules*, according to *Pindar*, in *Olymp.* The fifth, the Son of *Neptune*, before mentioned.

o *And ſtopp'd the Rivers courſe.*] Of this ſee *Homer*, *Iliad* 21. and *Statius*, in *Achilleid.* 1. where by way of Prophecy, he declares, that

——— *Æacides rapido modò Sanguine Teucros*
Undabit campos, modò craſſa exire cadavera
Flumina ———

Or ſuch when Victor trailing by the Heels
[p] *Hector* and *Troy*, born on Triumphant Wheels.
Then with this voice of Anger fills the Coaſt:
Go, Go ye lingring Greeks, *and rob our Ghoſt*
Of it's due Honours; weigh ingrateful! weigh
Your Anchors, through our Seas to make your Way.
'Twas not with Trifles Greece *did ſatisfy*
Achilles *Anger, nor a Price leſs high*
Shall ſhe now pay. Polyxena *be wed*
T' our Aſhes; and her Blood let Pyrrhus *ſhed.*
This ſaid, he ſhrouds himſelf in Night, and ſinks
To Hell again: the Earth together ſhrinks,
Cloſing her gaping Clefts; the quiet Main
Becalmed lies; the Winds their Rage reſtrain,
The ſmooth Seas move with gentle Murmurings,
And [q] *Triton* thence the Hymeneal ſings.

p *Trailing by the heels* Hector *and* Troy.] He alludes to what is reported by *Hyginus (De Fabul.)* of *Achilles*, who dragging *Hector* at his Chariot, cry'd out in a vain glorious boaſt, *Expugnavi Trojam.*

q *Triton, &c.*] The Son of *Neptune* and *Amphitrite*, according to *Heſiod* and *Apollodorus*; or of *Neptune*, and *Celano*, as *Tzetzes* upon *Lycophron*, who, in his *Caſſandra*, calls him likewiſe the Son of *Nereus*. *Servius*, in *Æneid.* 1. makes him the Son of *Neptune*, and *Salacia*, which perhaps is the ſame with *Amphitrite*. He was the prime marine Trumpeter, and form'd Half-man, Half-dolphin, endued with humane voice, and is here introduc'd, perhaps in honour of *Thetis* his Kinſwoman, to ſing the Epithalamium to her Son's deſigned, or rather feigned Nuptials with the unfortunate *Polyxena.*

ACT II. SCENE II.

PYRRHUS, AGAMEMNON.

Pyrrhus.

WHen Home you thought to Sail, full Fraught with Joy,
[1]*Achilles* fell; by whose sole Arm fell *Troy*.

1 *Achilles fell.*] Being shot with an Arrow by *Paris*, and that treacherously, having train'd him to the Temple of *Apollo Thymbræus*, to treat about his Marriage with *Polyxena*, according to *Tzetzes* upon *Lycophron*, and *Servius*, in *Æneid.* 6. though *Euripides*, in *Philoctet. & Calaber*, and *Ovid*, in *Epist. Hermion.* seem to infer, that he was slain by *Apollo*, with an Arrow shot in his Heel, where he was only vulnerable (as some fable) in regard he would not desist, at his request, from infesting the *Trojans*. But as *Hyginus* (*de Fab. c.* 107.) reports, this was done by *Apollo*, in the likeness of *Paris*. Others, from the authority of *Homer*, *in Iliad.* 19. and *Virgil*, *Æneid.* 6. will have him shot by *Paris*, but that *Apollo* directed and design'd the shaft, as *Virgil* (*loco citat.*) intimates in these verses:

Phœbe, graves Trojæ semper miserate labores,
Dardana qui Paridis direxti tela manumque
Corpus in Æacida. ——

Whose All-ore-mastering Valour soon repaid
The Loss of that delay which [s] *Scyros* made,
And [t] *Lesbos*, that divides th' *Ægean* Flood;
For *Troy's* Fall doubtful still, he absent, stood.
Should you now haste to satisfy his Will,
Yet were it tardy Satisfaction still.
Now every Chief his proper share hath took;
For less Reward can so much Virtue look?

s *Scyros.*] Is an Island in the *Ægean* Sea, mid-way between *Lesbos* and *Eubœa*, at this day called *Scyra*, and *Scyro* (and different from that *Scyrus* which by *Ptolemy* is reckon'd one of the *Cyclades.*) Here *Achilles*, by his Mother's advice, was conceal'd for sometime (to avoid his going to the war of *Troy*) in the habit of a young Virgin, (call'd *Pyrrha*, from the colour of his hair, being yellow) among the Daughters of King *Lycomedes*. Of which, *Apollodorus*, *Bibl. l.* 3. *Ovid*, *Metam. l.* 13. and *Statius*, in *Achilleid. l.* 1.

t *Lesbos.*] *Achilles*, after he had left *Scyros*, before he join'd the *Grecian* Fleet, put in at *Lesbos*, one of the most celebrated Islands in the *Ægean* Sea, where he made himself Master of a considerable Booty, which the Country-people endeavouring to regain, call'd to their assistance *Trambelus*, the Son of *Telamon*, then upon the place, who in that Attempt was slain by *Achilles*. After which he laid siege to *Methymne*, but was notably oppos'd; insomuch that he almost despair'd of taking the place, until by chance *Pisidice*, the King's Daughter, seeing him from the Wall, became enamour'd of his Person, and promis'd to betray the Town to him, on condition he would Marry her; which being seemingly consented to by *Achilles*, the Town was accordingly deliver'd to him. But he, in detestation of her unnatural treachery, not only refus'd to Marry her, but caus'd her to be ston'd to Death by his Soldiers. These were his exploits in *Lesbos*, as they are recorded by *Parthenius*, *in Erotic. c.* 21. and 26. partly from the authority of *Euphorion*, partly from that of an anonymous Poet, who τὰ Λέσβου κτίσιν ποιήσας, *wrote of the Lesbian Affairs*; of which the Verses are cited by *Parthenius*, and from him, by *Delrius*, in his Notes upon this Tragedy.

Merits

Merits he Nothing? Who, when (charg'd to ſhun
Wars Hazards) his Life's Courſe he might have run
In peaceful Quiet beyond *Neſtor's* years;
Yet ſlighting his Diſguiſe and Mother's Fears,
He v himſelf Man, by aſſum'd Arms, confeſt.
When *Telephus* with barbarous Pride repreſt

v *Himſelf Man by aſſumed Armes confeſt.*] The Story or Fable is this; *Achilles*, as is before noted, being conceal'd in *Scyros*, by his Mother, among the Daughters of *Lycomedes*, in the habit of one of the ſame Sex, could by no means be found out, till the *Greeks*, conſulting *Calchas*, were by him told where he lay hid in diſguize, upon which *Ulyſſes*, and, as *Statius (in Achilleid.)* adds, *Diomed* (with whom the Scholiaſt upon *Homer* joins likewiſe *Phœnix* and *Neſtor*) was ſent to *Scyros*, to diſcover him. Who did it by this Stratagem. Coming like a Merchant with ſeveral Wares to ſell, he expos'd them in the Court of *Lycomedes*; where among divers ſorts of Womens Dreſſes, and other Accoutrements, proper for them, He ſet out ſundry Arms, as well offenſive as defenſive, of curious Workmanſhip. While the Virgins were looking upon ſuch Merchandizes as were agreable to them, *Achilles* regarded only the Arms. Whereupon *Ulyſſes* gave private notice to a Trumpeter he had brought with him, to ſound, at a fitting diſtance, a Charge, as if ſome Enemy were coming upon them. At which the young Ladies, affrighted, ran ſpeedily away, to ſecure themſelves, only *Achilles* undauntedly ſeiz'd upon a Buckler and a laveline, and put himſelf in a poſture of defending his Life. By which act he diſcover'd himſelf to *Ulyſſes*, who, by fair perſuaſions, ſo wrought with him, that he went along with the *Greeks* to the *Trojan* War, See the Hiſtory at large in *Hyginus*, *De Fabulis*, *cap.* 96. in *Statius*, *Achilleid. l.* 2. and *Natalis Comes*, *l.* 9. *c.* 1.

Our

Our Entrance into *Mysia*, [x] his yet rude
Hand in that Prince's Blood he first imbru'd.
Who felt with what a force the Same could wound,
Yet in his Cure, that no less gentle found.

x *His yet rude Hand in that Prince's blood he first imbru'd.*] The manner how *Telephus* was wounded, and afterwards cur'ed by *Achilles*, is thus related, both by *Tzetzes* upon *Lycophron*, and *Eustathius*, *in Iliad.* 1. The *Greek* Army, marching to the siege of *Troy*, mistook their way, and fell into *Mysia*; where they were vigorously oppos'd by *Telephus*, King of that Country, who had like to have given them a total defeat, had not *Bacchus*, in requital of *Agamemnon* his many Sacrifices to him, caused a Vine suddenly to spring out of the Earth, with whose entangling branches, *Telephus* his Legs, or, as some say, those of his Horse, were ensnar'd, so that he was thrown to the ground, and at the same time dangerously wounded by *Achilles*, (to which *Pindar* seems to allude, in *Isthm.* Ode 8.) Of this hurt he could find no cure, till, consulting the Oracle, he was told, that he was to expect remedy from the Hand only that had wounded him. Whereupon he had recourse to *Achilles*, who gave him present cure, on condition he should be Guide to the *Greeks*, in their March against *Troy*, which in gratitude, he afterwards performed. The means of his Cure is variously reported. Some will have it by scraping the rust of his Spear-head, into *Telephus* his Wound. Others, that it was by the Juice of an Herb, call'd *Syderitis*, taught him by *Chiron*, very prevalent in the curing of Wounds; the Herb, from this application of *Achilles*, being afterwards called *Achillea*. Others, that it was by a Plaster of Verdigrease, of which they attribute the Invention to *Achilles*. Some, by a mixture of the Spear-rust and Plaster. But *Plin* inclines rather to the first, *because the ancient Pictures* (saies he) *represent him scraping the rust of his Spear-head, with his Sword, into* Telephus *his wound*; the Poets and Painters agreeing herein. Vide *Plin. l.* 25. *c.* 5. and *l.* 34. *c.* 15.

Thebes

y *Thebes* and *Eetion* by his Arms purſu'd,
Both tell; His State and He at once ſubdu'd.
The ſmall z *Lyrneſſus* Mountain-ſeated Tow'rs,
He with like Slaughter level'd by his Pow'rs.
Enobled by fair *Briſeis* Captive made.
He a *Chryſe*, cauſe of Kingly Difference, laid

y *Thebes.*] Of this name *Stephanus*, *De Urbibus*, reckons up no leſs than nine Cities. But that here meant is the *Cilician Thebes*, where *Eetion*, Father of *Andromache* Reign'd, call'd Θήβη ὑποπλακίη, and Θήβαι ὑποπλάκιαι, by *Euſtathius*, *in Iliad.* 1. becauſe built, *in loco campeſtri & plano.* See *Pinedo.* upon *Stephanus.* This City *Achilles* is here ſaid to have ruin'd, with the ſlaughter of its Prince. Hence that of *Ovid*, *met. l.* 12. where *Achilles* boaſts of himſelf,

Eetionea impleui ſanguine Thebas.

z *Lyrneſſus.*] A City of *Troas*, the Birth-place of *Hippodamia*, the Daughter of *Briſeus*, thence call'd *Briſeis*, and Wife of *Mineus*, King thereof, whom *Achilles*, according to *Homer. Iliad.* 2. is ſaid to have ſlain, bringing away *Briſeis* Captive from the ſubverted City.

a *Chryſe.*] A Town of *Phrygia Minor*, where *Chryſes*, the Prieſt of *Apollo*, and Father to *Aſtynome*, or *Chryſa*, liv'd, whom they will have to be Brother to *Briſeus*, Father of *Hippodamia*, or *Briſeis*, who liv'd at *Pedaſus.* Both which Towns *Achilles* having ſack'd and ruin'd, and dividing the Spoils among the Soul-diers and Commanders, he gave to *Agamemnon*, *Aſtynome*, or *Chryſeis*, reſerving to himſelf *Hippodamia*, or *Briſeis.* But *Chryſes*, *Aſtinome*'s Father, being *Apollo*'s Prieſt, demanded his Daughter from *Agamemnon*, but was diſmiſs'd with threats and injuries. *Apollo*, therefore, to vindicate his Prieſt, ſent a Plague into the *Grecian* Army; whereupon, to appeaſe the God, *Chryſeis* was reſtored to her Father: And *Agamemnon* ſuſpecting *Achilles* to have encourag'd *Chryſes* in re-demanding his Daughter, took away *Hippodamia*, or *Briſeis* from *Achilles*, whence grew the differences between thoſe Princes.

In

In her own Ruins. [b] *Tenedos* renown'd
By Fame, and [c] *Cilla* rich in fertile Ground
To *Phœbus* sacred, whose fat Pastures fed
Large *Thracian* Flocks, by him were vanquished.

b *Tenedos.*] —— *Notissima famâ*
Insula —— as described by *Virgil*, lying in sight of the *Trojan* Shore, heretofore call'd *Leucophrys*, as *Stephanus De Urbibus* writes, sacred to *Apollo*, who there had his Temple; and was honour'd with the title of *Apollo Smintheus*. It retains at this day its old name, being vulgarly call'd *Tenedo*.

c *Cilla.*] There were anciently three Cities of this Name; one in *Africa*; another of *Æolis*; and a third in *Cilicia*, being that here meant, ἐνθα ἱερὸν Ἀπόλλωνος, where *Apollo* had a Temple, as *Hesychius* writes; whence he deriv'd the Attribute of *Cilleus*, as *Strabo, lib.* 13. testifies. And here I cannot but acquaint the Reader, that *Gronovius* his Text differs from the Vulgar, he reading, from the Authority of the *Florentine* Manuscript, the immediately foregoing Verses in the Original, thus,

Et nota famâ Tenedos, & quæ pascuo
Fœcunda pingui Thracios nutrit Greges
Syros, fretumque Lesbos Ageum secans
Et sacra Phœbo Cilla. ——

Where he takes the fifth Verse in the beginning of this Scene, and inserts it the third of the fore-cited, *viz. Syros, fretumque, &c.* We have yet follow'd the vulgar Editions, nor without reason; which we could easily make out, both against *Delrius* his Exceptions, and those of *Gronovius*, would the narrow limits of this Page allow me to expatiate.

What?

What? and those Lands through which [d] *Caycus* flows;
Whose Streams augment by dissolv'd Vernal Snows.
These so great Slaughters, Nations mighty dread,
Like Whirlewinds through [e] so many Cities spred,

d *Caycus.*] A River of *Mysia*, according to *Virgil*, *Georg* l. 4. by whom it is called *Mysiusque Caycus*, *Strabo*, *l.* 12. makes it a River of *Æolis*; *Lucan*, of *Idalis*, being a Province of the lesser *Asia*, where he writes,

—— Gelido Tellus perfusa Cayco

Idalis ——

By *Ovid* (*Metam.* l. 2.) it is call'd *Teuthrantæusque Caycus*, from *Teuthrantia*, a Province of *Mysia*, so call'd from *Teuthras*, King thereof. *Ovid* likewise tells us (*Metam.* l. 15.) that it was first call'd *Mysus* in these Verses.

Et Mysum, capitisque sui ripæque prioris
Pœnituisse ferunt, aliâ nunc ire Caycum.

And *Mysus*, his first Head and Banks disclaim'd,
Runs a new Course, and is *Caycus* nam'd.

It was likewise anciently call'd *Adurus*; Then *Astræus*, from *Astræus*, the Son of *Neptune*, who threw himself into it: Also *Pauræus*, which name was chang'd into *Caycus*, and by means of *Caycus*, Son of *Mercury* and *Ocyrhoe*, who having slain *Timander*, a Noble *Mysian*, and being pursu'd, cast himself into it, as *Plutarch*, περὶ ποταμ. reports. At this day it is most commonly call'd *Girmasti*; by *Niger*, *Castri*; by others, *Chiay*, as *Ortelius* and *Ferrarius* affirm.

e *So many Cities.*] There are reckon'd to be taken and sack'd by *Achilles* in his Expedition to *Troy*, no less than twelve Maritime, and eleven Inland Towns and Cities, as himself boasts, *Iliad.* 9.

Twelve Cities with my Fleet I did destroy,
Eleven with my Land-forces.——

Which

Which might have been anothers closing Fame,
Were but his [f] Marches Actions; thus He came:
And in so many Glorious Conquests shar'd
The Spoils of War, while he for War prepar'd.
Though we His other Merits should refrain;
Were not this One sufficient? *Hector* slain!
He *Ilium* conquer'd; 'twas but sack'd by you.
Our Parents Noble Praises We'l pursue,
And his brave Acts, for which that Praise is due.
Who knows not *Hector*, in his Fathers Sight;
In's Unkles, [g] *Memnon*, fell by him in fight?

f *His Marches Actions.*] To the same sence —— *Claudian*, in 4. *Cons. Honorii.*

Quod longis alii bellis potuere mereri,
Hoc tibi dat Stilichonis iter. ——

And in *De Laud. Stilich.*

Vestra manus dubio quicquid discrimine gessit,
Transcurrens egit Stilicho. ——

Which he seems to have borrow'd from this place of our Author.

g *Memnon.*] Son of *Tithon* (*Priam*'s Brother) and *Aurora*, according to *Ovid*, *Apollodorus*, *Philostratus*, and most of the fabulous Writers; or according to *Æschylus*, as cited by *Strabo*, *l.* 15. of *Tithon* and *Cissa*, was sent to the succour of *Troy*, with 10000 *Ethiopians*, and 10000 *Susians*, by *Teutamus*, Monarch of *Asia*, (the Twentieth in descent from *Ninus* and *Semiramis*) and slain by *Achilles*, in revenge of his Friend *Antilochus*, formerly kill'd by *Memnon*. Of which act *Pindar*, in 6. *Nem.* makes a Glorious mention. But *Cedrenus* (*in Histor. compend.*) reports, that *Ajax* having encountred *Memnon*, and forc'd him to let fall his Buckler, *Achilles* being near at hand, took hold of that Advantage, and running him through the Throat, with his Javelin (unsouldier-like) kill'd him. *Philostratus* (*in vitâ Apollon. l.* 6.) reports, that the *Ethiopian Memnon* was never at *Troy*, and (*in Heroic.*) makes mention of two *Memnons*; the one, the *Æthiopian* Prince; the other, a *Trojan*, the same here kill'd by *Achilles*.

Whose

Whoſe Death his Parents Cheeks with ſorrow pal'd,
And Morning's roſy Looks in Mourning vail'd.
Himſelf abhorr'd the fatal Precedent,
And learn'd, that Sons of Gods were not exempt
From Death. [h] *Penthesilea* too, of All
Our Fears the laſt, did by his Valour fall.
A Virgin then might but his Due be thought,
Though even from [i] *Argos* or *Mycenæ* brought,
Priz'd you his Merits juſtly: Can you move
A Doubt yet, or refuſe his Will t'approve?
Think you 'tis Cruelty to *Peleus* Son
To offer *Priam*'s Daughter? when * your own

* *Iphigenia.*

h *Penthesilea.*] Queen of the *Amazons*, who after many Encounters with *Achilles*, wherein he was ſtill worſted by her, was at the laſt ſlain by him; but not without his extreme regret: Having diſcover'd, after her Helmet was pull'd off, her admirable Beauty, which was, even in death more conquering than her Arms, while living. For upon ſight of it, he became moſt paſſionately in love with her, as *Propertius*, *l.* 3. *Eleg.* 11. teſtifies in theſe words;

Aurea cui poſtquam nudavit caſſida frontem,
Vicit victorem candida forma ſuum.

See more to this purpoſe, in *Q. Calaber*, *l.* 1. *Lycophron*, in *Caſſandra*, *Tzetzes* upon him, and *Servius* in 11. *Virg. Æneid.* *Dares Phrygius* yet reports, that *Penthesilea* was ſlain by *Pyrrhus*, not by *Achilles*; which haply may have more of truth in it, than what is reported by *Euſtathius*, from the tradition of ſome of the Ancients, that *Achilles* was ſlain by *Penthesilea*, and afterwards (being reſuſcitated by the Prayers of his Mother) ſlew her, who firſt ſlew him.

i From *Argos*, or *Mycenæ.*] That is, either one of *Agamemnon*'s own Race and Family, or of the choiceſt of his Subjects, the *Argives*, or *Mycenians*; *Argos* and *Mycenæ* being two of the chiefeſt Cities, within his Principalities, and the Places where he had his Court and Reſidence.

A Sacrifice to *Helena* was made?
For what even Precedent allows, We plead.

Agamemnon.

" [k] 'Tis Childiſh Weakneſs not to rule our Ire.
" Others the Heat of Youth inflames: This Fire
In *Pyrrhus* is Hereditary. We
Have felt [l] thy Fathers Rage; and th' Injurie

k *'Tis Childiſh weakneſs*, &c.] Whether this conteſt between *Pyrrhus* and *Agamemnon*, be taken from that, between *Teucer*, and the *Atrides*, in *Sophocles* his *Ajax*, as *Delrius* ſuppoſes, or from *Euripides* his *Menalippe* (of which there are ſome fragments in *Stobæus*) as *Heinſius* conjectures, is but uncertain. This we may with clearer probability affirm, that *Seneca*, under the Perſon of *Pyrrhus*, ſeems to ſet forth the violent and head-ſtrong humour of his Tyrannical *Nero*, ſhrouding himſelf under that of *Agamemnon*, and by that means occultly chaſtizing the extravagancies of that Prince's fierce and unbridled diſpoſition.

l *Thy Father's Rage.*] *Achilles*, for the Loſs of *Briſeis*, taken from him by *Agamemnon*, affronted him with outrageous language, and would have drawn his Sword to have kill'd him, but was hindred by *Pallas*, and the interpoſing Eloquence of *Neſtor*. *Horace* (*de Art. Poet.*) has drawn his Picture to the Life, in theſe Verſes.

Scriptor honoratum ſi forte reponis Achillem,
Impiger, iracundus, inexorabilis, acer,
Jura neget ſibi nata, nihil non arroget armis.

Which *Ben. Johnſon* hath thus Copied.

——— *If again*
Honour'd Achilles *chance by thee be ſeiz'd,*
Keep him ſtill active, angry, unappeas'd;
Sharp and contemning Laws, which at him aim,
And daring any thing by Arms to claim.

Of

Of his high Threats have ſuffer'd heretofore.
'The more thy Power, thy Patience ſhould be more.
Why with the Blood of a Young Virgin ſlain,
Seek'ſt Thou ſo Great a Leader's Ghoſt to ſtain?
" 'Tis fit this firſt We learn to know, *what e're*
" The [m] *Victor ought to do*; the *Vanquiſh'd* bear.
" No violent Dominions long endure:
" 'Tis Moderation makes a Throne ſtand ſure.
" When Fortune ſwells our State to an Exceſs,
" 'Tis Wiſdom to reſtrain our Happineſs:
" The Turns of Chance, and too propitious Powr's
" Still fearing; Conqueſt teaching, how few Hours
" Can to ſubverſion bring the Greateſt State.
Troy's Fall hath rais'd our Thoughts to too elate,
Too ſtern a Pride; In the ſame Place We ſtand
From whence ſhe fell. Once with too proud a Hand
I muſt confeſs I bare my ſelf, but what
Might have rais'd others Thoughts, Succeſs; ev'n that
Hath humbled Mine. Thou *Priam* make me Proud!
Thou bid'ſt Me fear. "What but a ſplendid Shroud
" Of Vanity, may We think Crowns to be,
" Our Brows impaling with falſe Majeſtie,

m *The Victor ought to do, the vanquiſh'd bear.*] *Alexander* the Great, in *Quintus Curtius*, pretends to have fully underſtood and practiſed this point of Bravery and Juſtice, where he ſaies, *Et vincere, & conſulere victis ſcio.*

" Which Chance, in one ſhort Hour, may make her ſpoil,
" Without [n] a Thouſand Ships, or Ten Years Toil.
" So ſlow a Fate attends not All. And *Greece!*
(If with thy leave I may confeſs it) This

n *Without a thouſand Ships*, &c.] Mention being made, not only here, but alſo in ſome other places of this Poem, of the number of the *Grecian* Ships employ'd in the *Trojan* War, by the round ſum of One Thouſand; it is not yet to be underſtood, as if that were the juſt number of the Fleet, but only a conjectural account thereof. For *Homer* (in *Iliad.* 2.) gives in a Liſt of 1186. The Scholiaſt of *Euripides* (*in Trag. Oreſt.*) 1155. *Dares Phrygius*, 1140. *Cedrenus* (*Hiſtor. Compend.*) 1198. *Thucydides* (*lib.* 1.) and *Dion Truſæus* (*Orat.* 11.) 1200. *Dictys Cretenſis*, 1255. Of all which Numbers, thoſe given in by *Homer* and *Thucydides* ſeem to have the beſt warrant of Authority. And having ſaid thus much of the Number of the Ships, it will not be amiſs here, to give the Reader a Computation of the Army and Forces, by thoſe Ships tranſported to the Seige of *Troy*. And if any Faſtidious Heads ſhall look upon theſe minute Remarks, as unprofitable, or impertinent, I ſhall oppoſe againſt their cenſure the example of the incomparable Monſieur *Bachet*, who, in his curious Annotations upon *Ovid's Heroical Epiſtles* (whence he hath gain'd no leſs repute in *Poetical* Learning, than he hath done in *Mathematical*, by his admirable *Commentary upon Diophantus*) hath condeſcended to handle theſe very particulars, whoſe footſteps in this inquiry we follow, and accordingly find, that *Euſtathius* (in *Iliad.* 2.) reckons them to amount to 120000. adding, that *Ariſtarchus* made them no leſs than 142320 Soldiers; for Authors differ no leſs about the Muſter of the Forces, than they do in the Number of the Ships. There is a paſſage or two in *Homer*, whence the computation may be made; the the firſt, *Iliad.* 8. where the *Trojan* Camp is deſcribed, to contain 1000. Fires, and Fifty Soldiers allotted to warm themſelves at each. By which reckoning, it may appear, that the *Trojans*, with their Allies, were only 50000. ſtrong. Now in the ſecond *Iliad*, *Agamemnon* boaſts, that there were more than ten *Greeks* to every *Trojan*. By which accompt the *Grecian* Army would amount to above Five Hundred Thouſand Men. And yet that ſeems incredible, in regard, that in the moſt flouriſhing State of *Greece*, which was about the time of *Xerxes* his Invaſion, all *Greece* could not make head againſt *Mardonius*, with an Army of above a Hundred Thouſand. The forementioned Monſieur *Bachet*, in his Commentary upon the fifth Book of *Diophantus* his *Arith.*

produces

produces an Epigram (published *in Agone Homeri & Hesiodi*, set forth in *Greek*) where *Homer* is introduc'd, to answer *Hesiod*'s Question, touching the Number of the *Grecian* Army; thus in *Latin*,

Septeni luxere foci, sed quemlibet ante
Quinquaginta caro verubus transfixa tremebat,
Nongentisque vera Danais data fercula ab uno.

Which is resolved, by Multiplying together 7 (the Number of the Fires, and 50 (the Number of the Spits) making 350. then, by that, Multiplying 900. the Number of Men, fed by the Flesh on one Spit, which will make the Number of 315000. Soldiers. But *Thucydides*, a most grave Historian (*lib.* 1.) computes the Number after this manner. He supposes, that, in every one of the greater Ships, there might be 120. Soldiers; in every one of the lesser 50 both amounting to 170. Of which sum of 170 taking a Medium, by halving, there will then remain 85. the Number of Men supposed to be in each Ship, one with another. Wherefore Multiplying the Number of *Homer*'s whole Fleet, being 1186. Ships, by 85. the Product will be 100810. Soldiers: or, according to *Thucydides* his own List of the Ships, being 1200. Multiply'd by 85, as aforesaid, 102000 Men.

I'le say; I would *have* Ilium *distrest*,
Nay more, subdu'd; ° *her Ruin yet represt*;
But the hot Rage of an incensed Foe,
And Victory, by Night obtained, know

o *Her ruin yet repress'd.*] The example of *Marcellus*, at *Syracuse*, in this particular, is memorable, and conformable to the Clemency here profess'd by *Agamemnon*, as it is represented by *Silius Italicus*, *lib.* 3.

——— *Postquam sublimis ab alto*
Aggere, despexit trepidam clangoribus urbem,
Inque suo positum nutu, stent mœnia Regum,
An nullos oriens videat lux crastina muros,
Ingemuit, nimiumque viris, tantumque licere
Horruit; & properè revocatâ militis irâ
Jussit stare domos ——— ———
——— *Sic parcere victis*
Pro prædâ fuit ———

No Curb. What cruel or unworthy Fact
May ſeem committed, that Revenge did act;
And Darkneſs, which does Fury forward thruſt,
And the Victorious Sword; whoſe killing Luſt
Having once taſted Blood 's ne're ſatisfy'd.
If ought of ruin'd *Troy* may yet abide
After All This, now let it ſtand ſecur'd:
Enough, more than enough, ſhe hath indur'd.
That at thy Father's Tomb the Princeſs ſhou'd
Be made a Sacrifice, and with her Blood
Sprinkle his Aſhes, or that yet ſo vile
Cruel a Murder We ſhould Nuptials ſtyle,
We'l ne're permit: 'tis We muſt bear the Blame:
" Who ought, yet not forbids Ill, bids the ſame.

Pyrrhus.

Shall then *Achilles* Ghoſt due Honours want?

Agamemnon.

Dues it ſhall have, and every Tongue ſhall chant
His Praiſe; and Lands unknown reſound his Fame,
And celebrate the Glory of his Name.
If yet his Aſhes nought but Blood can eaſe,
Let that of ſlaughter'd Herds his Ghoſt appeaſe.
But let no Blood be ſpilt to be bewail'd,
By wretched Mothers: How ye Gods prevail'd,

Or whence did this inhumane Cuſtom riſe
Of making [p] Man to Man a Sacrifice!
Think but what Hate would to thy Sire accrue,
Should ſuch dire Rites be to his Honour due.

Pyrrhus.

Thou inſolently Haughty in Succeſs,
As fearfully dejected in Diſtreſs!
Tyrant o're Kings! does new-ſprung Love infeſt
Yet once again with ſuddain Flames thy Breaſt?
Does *Agamemnon* think that he ſhall ſtill
Thus wrong *Achilles?* No; know *Pyrrhus* will,
Or ſee this Victim offer'd to his Grave,
Or elſe a greater, worthier Victim have:

[p] *Making Man to Man a Sacrifice.*] The original of this impious kind of Sacrifice ſeems to be derived anciently from that Example of *Abraham*'s obedience to the Divine Command, in offering his Son *Iſaac*. Of which, beſides the authority of Scripture, mention is made even by profane Hiſtorians, as *Euſebius (in Præpar. Evangel. l.* 9. *c.* 19.) teſtifies, from the Writings of *Melo*, cited by *Alexander Polyhiſtor*. Hence by Satanical emulation, or inſtigation, theſe humane (or rather inhumane) Immolations ſeem to have been propagated, among the ancient Heathens, in their Sacrifices to their Fictitious Deities, *Saturn*, *Belus*, or *Moloch*, *Jupiter*, *Apollo*, or *Mithra*, *Venus*, *Diana*, *Mercury*; nay, to Heroes, Emperours, Kings, Princes, private Perſons, and what is yet worſe, even to Brutes and Monſters; touching which, (to ſpare the citations of ancient Teſtimonies) ſee the late Treatiſe of *Jacobus Gruſius*, *De Victimis Humanis*; where whatever may concern that ſubject is laboriouſly collected. Beſides what the Reader may meet with, in *Stuckius*, *De Sacrificiis Gentil. Gerard. Jo. Voſſius*, *De Origine & Progreſſu Idolatr. l.* 1. and *Sanctius*, *de Sacrific. Veterum*, *c.* 21. or in our learned *Selden*, *De Diis Syris Syntagm.* 1. *c.* 6. together with *Andreas Beyerus* thereupon, *in Additamen.* and *Schedius*, *De Diis German. c.* 32.

This Sword here thinks it does too long abſtain
From Royal Blood, and *Priam*'s Ghoſt would fain
Have a King's bear it Company.

Agamemnon.

'Tis true;
The greateſt Praiſe that is to *Pyrrhus* due,
Is that he murder'd *Priam*, whom his Sire
[q] Spar'd when his Suppliant.

Pyrrhus.

'Tis Truth entire;
We know't: that *They who were my Father's Foes*
Were forc'd to be his Suppliants; you 'mongſt thoſe.
But *Priam* was the Stouter of the Two,
He came in Perſon to petition; You
Not yet ſo Valiant as to ſupplicate,
Like a tame Coward, choſe to delegate
[r] *Ajax* and *Ithacus* to make your Prayer,
Whilſt you lay ſculking, and kept cloſe for fear.

q *Spar'd when his Suppliant.*] Coming to implore the redemption of *Hector*'s Corps, of which ſee the relation in *Homer*'s *Iliad* 24.

r *Ajax* and *Ithacus.*] To theſe *Homer* (*Iliad* 9.) adds *Phœnix*, as chief of the Embaſſy, whom *Ovid* (*in Epiſt. Briſeid. ad Achillem.*) follows. Theſe, at the intreaty of *Agamemnon*, ſu'd to make his peace with *Achilles*, not only by proffering him to return *Briſeis*, but offering him alſo rich Preſents, both which the obſtinate Hero refuſed.

Agamemnon.

Agamemnon.

But your brave Father fear'd not 'tis confeſt,
He 'mongſt fir'd Ships, and ſlaughter'd *Greeks* could reſt
Secure; unmindful of his Charge; and run
' Upon his Lute nimble Diviſion.

Pyrrhus.

Yet was great *Hector*, who your Arms deſpis'd,
At ſound but of his Lute with fear ſurpriz'd.
And in the mid'ſt of Terror and diſmay
His Navy yet in peaceful Quiet lay.

Agamemnon.

Yes, the ſame Navy *Priam* durſt to board.

s *Upon his Lute.*] *Achilles*, beſides his Martial Arts, was train'd up by *Chyron*, in Phyſic, and Muſic, Vocal and Inſtrumental, in which he became an excellent Proficient, and for which he is celebrated by the ancient Poets. This Lute, or Lyre of his, is ſaid to have been that of *Mercury's*, which *Corybas*, the Son of *Jaſion*, and Nephew of *Dardanus*, is reported (according to *Diodorus Siculus*, *l.* 5.) to have left at *Lymeſſus*, and which *Achilles*, when he took that Town, found, and carried away with him. From this yet *Homer*, (*Iliad.* 9.) diſſents, telling us, that when the Embaſſadors ſent from *Agamemnon* came to him, they found him playing upon a Silver-neck'd Lute, curiouſly wrought, which, among other ſpoils, he brought from the ſack of *Eetioneas Thebes*.

Pyrrhus.

" 'Tis Kingly to a King Life to afford.

Agamemnon.

Then why a King did you deprive of Breath?

Pyrrhus.

" There's Mercy sometimes shown in giving Death.

Agamemnon.

So you'd in Mercy Sacrifice a Maid?

Pyrrhus.

And such a Sacrifice can you dissuade,
Who offer'd your own Child?

Agamemnon.

" Their Kingdom's Good
" Kings should prefer before their Childrens Blood.

Pyrrhus.

Forbid a Captiv's Death no Law e're did.

Agamemnon.

Agamemnon.

" What the Law does not, is by Shame forbid.

Pyrrhus.

" What likes, is lawful, by All Victors thought.

Agamemnon.

" T' whom *much* is *lawful*, to *like*, *little* ought.

Pyrrhus.

'Fore theſe thus vant'ſt thou, who by *Pyrrhus* are
Freed from the Bondage of a Ten Years War?

Agamemnon.

Breeds † *Scyrus* ſuch high Blood?

† *Breeds* Scyrus *ſuch high Blood.*] The Poet perhaps alludes to the Proverb, or common by-word, *Scyrius Principatus*, which is meant of a mean, and low Principality, as *Suidas* teſtifies, *in voce* Σκυρία, in regard the Iſland is ſtony and unfruitful; whence, according to *Bochartus (in Canaan, l.* 1. *c.* 12.) the name ſeems to be deriv'd. See likewiſe *Eraſmus, in Adag. Scyrius Principatus.*

Pyrrhus.

Pyrrhus.

Sepsus which knows
No Brothers Sins.

Agamemnon.

Which ſtrait'ning Seas incloſe.

Pyrrhus.

Yes, Seas that owe us a Relation;
Indeed [x] *Thyeſtes* noble Houſe W' have known,
Great *Atreus* too.

[v] —— *Which knows No Brothers Sins.*] As *Mycenæ* and *Argos* were guilty of. For *Atreus* and *Thyeſtes*, the Sons of *Pelops*, by *Hippodamia*, were firſt guilty of the Murther of their Brother-in-law *Chryſippus*, whom *Pelops* begat on *Axioche*, his Concubine. Afterward, *Thyeſtes*, by the help of *Aërope*, the Wife of *Atreus*, whom he had ſeduc'd to play the Adultereſs, became Maſter of his Brother's Golden-Fleec'd Ram (which was the fatal Ornament of his Kingdom) upon which *Atreus*, to be reveng'd, kills three of *Thyeſtes* his Children, then Hoſtages in his Court, and inviting *Thyeſtes* to a Treatment of ſeeming reconciliation, feaſts him with the Fleſh and Blood of his Children. From the ſight of which horrid Banquet, the Sun is ſaid to have withdrawn his light: See *Hyginus*, *De Fabul. Pauſanias*, *in Corinth.* and the Tragedy of *Thyeſtes*, among thoſe which go under the name of *Seneca's*.

[x] —— Thyeſtes *noble Houſe*, *Great* Atreus *too* ——] Ironically ſpoken, and reflecting upon the unhappy miſcarriages of *Agamemnon* his Family (of which in the foregoing Note) being notwithſtanding of a very Illuſtrious Original. For *Jupiter*, on *Pluto*, Daughter of *Hymas*, (as *Hyginus*, *de Fabulis*, *c.* 15. makes her) or as ſome will, of *Oceanus*, as others, of *Saturn*. begat

begot *Tantalus*. He, on *Euryanassa*, or (according to *Hyginus*, c. 83.) on *Dione*, Daughter of *Atlas*, *Pelops*; Who by *Hippodamia*, only Daughter of *Oenomaus*, had *Atreus*, and *Thyestes*; *Atreus*, by *Aerope*, Daughter of *Crateus Agamemnon*, and *Menelaus*, thence call'd *Atrides*. Though *Servius* (*in Aneid.* 1.) tells us, the name *Atrides* was *nomen usitatum*, *Agamemnon* and *Menelaus* being the Sons of *Plisthenes*, and not of *Atreus*. Which difference of opinion some reconcile thus, making *Plisthenes* the Son of *Atreus*, and to have dy'd very young, but to have been Father of two Sons, *Agamemnon* and *Menelaus*, whom he left to the care and tuition of their Grandfather, *Atreus*. whence they were call'd *Atrides*. But the most common, and most prevalent opinion is, that they were really the Sons of *Atreus*; and that after the Death of their Father (slain by *Aegysthus*, the Son of *Thyestes*) they were convey'd (as *Tzetzes* tells the Story, *Chil. Hist.* 18.) by one *Trotecomphus*, to *Polyphidus*, King of *Sicyonia*, who the better to secure them from the malice of *Thyestes*, sent them to *Oeneus*, King of *Aetolia*. Not long after which, *Tyndarus*, King of *Sparta*, taking notice of them to be hopeful Princes, adopted them for his Sons-in-law, Marrying his two Daughters, *Clytaemestra* and *Helena*, the one to *Agamemnon*, the other to *Menelaus*.

Agamemnon.

Out thou Girls Bastard Brat,
Got by *Achilles*, when scarce Man.

Pyrrhus.

Achilles, who to the whole World ally'd
Enjoys *the Honours of the Deifi'd*,

y *Enjoys the Honours of the Deify'd.*] *Achilles*, soon after his death, was honoured with Divine Rites. Of which the ancient Scholiast upon *Statius* his *Achilles*, explicating this Verse, *Iliaci scopulos habitare Sepulchri*, thus writes, *Ubi Achillem pro Deo consecraturi erant Mortales.* For near his Tomb, on the *Sigaan Promontary*, he had a Temple dedicated to him, call'd *Achilleion*, where he was worshipped by the *Ilienses*, as *Britannicus* notes upon the same verse. *Pausanias*, *in Laconicis*, tells of a Temple

Temple near *Sparta*, dedicated to him, and built by *Praxes*, Grandchild of *Pergamus*, Son of *Neoptolemus*, or *Pyrrhus*, where the *Athletæ*, or Combatants, who went into the Plane-tree Grove, on Solemn days to fight, offer'd Sacrifice to *Achilles*, before the Combat. And *Dion Prusæus* (*Orat.* 36.) reports that his Countrymen, the *Borysthenitæ*, had him in higheſt veneration, to whom they built a Temple, in a certain Iſland, which they call'd after his Name. By the *Athenians* likewiſe he was worſhipped as their Tutelar Deity, by whoſe ſuppoſed Protection, both that City and the whole Region of *Attica* (as *Zoſimus in* 4. *Hiſt.* from the Authority of *Syrianus*, the Philoſopher, would perſuade his Reader to believe) was preſerv'd from the threatning ruin of Earth-quakes, generally infeſting all *Greece*, in the time of *Valens*, the Eaſtern Emperour. The ſame *Zoſimus* in his fifth Book, likewiſe adding, that when *Alaricbus* beſieg'd that City, with intent to have deſtroy'd it, he was frighted from his deſign, by the appearance of this angry Demi-God, at the Prayers, and Interceſſion of the Beſieged. Not to mention the Honours done him by *Alexander* the Great, and *Antonius Caracalla*, the *Roman* Emperour, in their Parentations at his Monument, mentioned by *Arrian* and *Herodian*. The over-curious criticizing of *Gronovius* upon this place, endeavouring to wreſt the Original text from the common Reading of the Words, as we have rendred them, is to little purpoſe.

Who can a Claim to Seas by *Thetis* move,
To Hell by *Æacus*, to Heav'n by *Jove*.

Agamemnon.

Yes, He who fell by *Paris* feeble Hand.

Pyrrhus.

Whom yet not any of the Gods durſt ſtand
In open fight.

Aga-

Agamemnon.

Sir, I could rule your Tongue,
And give your Boldneſs due Correction;
But that this Sword of Ours, knows how to ſpare
Ev'n Captives: Let the Gods Interpreter,
Calchas, be call'd, and what the Fates command
By Him, to that We willingly will ſtand.

[*Enter* Calchas.

Agamemnon.

Thou Sacred Miniſter, who loos'dſt the Bar
Which ſtop'd the *Grecian* Navy, and the War,
Whoſe Art unlocks the Heavens, expounds their Laws,
And from Beaſts Entrails, Thunder, Comets, draws
The ſure Preſages of enſuing Fate,
Whoſe Words We purchas'd at ſo dear a Rate,
Now here declare what 'tis the Gods intend:
And this our Strife, let thy grave Counſel end.

Calchas.

The uſual means, Fates of Return afford
The *Greeks*. To th' Tomb of the *Theſſalian* Lord
The Virgin muſt be ſacrific'd; ſo dreſt
As *Grecian* Brides are at their Nuptial Feaſt,

And

And *Pyrrhus* wedded to thy Sire by Thee,
With theſe due Rites ſhall ſhe eſpouſed be.
Yet is not This our Fleets ſole *Remora*,
More Noble Blood than Thine, *Polyxena*,
The Fates require. Great *Hector*'s only Son
From ſome high Turret muſt be headlong thrown;
So have the Gods decreed he ſhould be ſlain.
Then may your Conquering Navy plough the Main.

In the following Chorus, conſiſting of *Trojan* Women, aptly enough introduc'd, to queſtion the verity of *Achilles*'s riſing from the Dead, as rumour'd in the foregoing Act, *Seneca* takes occaſion to make them ſpeak his own *Epicurean* and *Stoical* Sentiments, in prejudice to the Perſuaſion of the Souls Immortality, thereby rendring the ſubject of their Diſcourſe confeſſedly impious. In ſo much, that *Delrius*, (otherwiſe no leſs a friend to him, than his friend *Lipſius*) is here forc'd to leave him, and to cry out, *Valeat* Seneca *cum ſuis Animæ necatoribus*; having firſt prepar'd an Antidote againſt his poiſonous Aſſertions, therein vindicating the Soul's Immortality, by Arguments, drawn not only from the Reaſonings of the wiſeſt Philoſophers, and the common Sentiment of moſt Nations, but alſo from the Dictates of Scripture, Fathers, Councils, and the meer light of Nature. To which, by way of precaution, we refer the unwary Reader.

CHORUS.

CHORUS.

IS it a Truth? or Fiction blinds
Our fearful Minds?
That when to Earth We Bodies give,
[z] Souls yet do live?
That when the [a] Wife hath clos'd with Cries
The Husbands Eyes,

z *Souls yet do live.*] The *Stoics* are not all of one perſuaſion, touching the ſtate of the Soul, after the Death of the Body; ſome affirming it to dye with the Body, as *Panætius*, and his Followers. Others, with *Cleanthes*, (with whom likewiſe *Chryſippus* in part conſents, as to the Souls only of the Wiſe,) allow to them a ſurvivance after the Body, but not to endure longer than the Worlds general Conflagration. Which opinion *Cicero* (*in* 1. *Tuſcul.*) hath thus ingeniouſly expreſt: *Stoici uſuram nobis longinquam, tanquam Cornicibus; Diu manſuros alunt Animos, ſemper, negant.*

a *The Wife hath clos'd with cries*
The Husband's Eyes.] The Ancients, as well *Greeks* as *Romans*, were moſt ſuperſtitiouſly obſervant of the Ceremony of cloſing the Eyes of the Dead, and this was always done, or intended to be done, by thoſe of neereſt Relation, as of Wives for their Husbands, Husbands for their Wives, Parents for their Children Children for their Parents, and ſo in order, according to their Degree of Proximity, by Blood or Friendſhip. Of the manner of performing which Ceremony, and of the Reaſons for it, the Reader may find a particular account, in *Kirkmannus de Funeribus*, *lib.* 1. *c.* 6. and *Meurſius* upon the ſame ſubject, *lib. ſingular. c.* 3.

When

When the laſt fatal day of Light
Hath ſpoil'd our Sight,
And when to Duſt and Aſhes turn'd
Our Bones are urn'd;
Souls ſtand yet in no Need at All
Of Funeral.
But that [c] a longer Life with pain
They ſtill retain?
Or dye We quite? nor ought We have
Survives the Grave?
When like to Smoak immix'd with Skies,
The Spirit flies.

b *When to Aſhes turn'd Our Bones are Urn'd.*] After the Corps was burnt (which was the manner of the ancient Funeral) they collected the remaining Bones and Aſhes of the Dead; which Office, or Duty among the *Romans*, was call'd *Oſſilegium*. The Bones and Aſhes ſo collected together, they beſprinkled with Wine and other odorous Liquors, and bedew'd with their Tears, then put them up into ſmall Veſſels, which they call'd *Urnæ*; which Urns or Veſſels were diſtinguiſh'd by their proper names of *Oſſuaria* and *Cineraria*. See the forecited Authors in the precedent Note.

c *A longer life with pain They ſtill retain.*] This is the beſt condition which the moſt eminent of the *Stoics* allow to a ſeparated Soul; for the Life of a Soul after the Body's Death, the *Stoics* (as *Delrius* upon this place notes) ἀπλῶς *miſeriam rebantur*, though *Lactantius* (*lib.* 7.) reports *Zeno* to have taught otherwiſe. The words of *Lactantius* are theſe: *Eſſe Inferos Zenon Stoicus docuit, & ſedes Piorum ab Impiis eſſe diſcretas; & illos quidem quietas, ac delectabiles incolere regiones, hos verò luere pœnas in tenebroſis locis, atque in cœni voraginibus horrendis.*

And

And [d] Funeral Tapers are apply'd
To th' naked Side.
What e're *Sol*'s Riſing does diſcloſe,
A Setting ſhows;
What e're the Sea with flowing Waves
Or ebbing laves;
Old Time that moves with winged pace
Doth ſoon deface.
With the ſame ſwiftneſs the Signs rowle
Round, round the Pole,
With the ſame courſe Day's Ruler ſteers
The fleeting Years;
With the ſame ſpeed th'oblique-pac'd Moon
Does wheeling run:
We all are hurried to our Fates,
Our Lives laſt Dates;
And when we reach the Stygian Shore,
Are then no more.

[d] *Tapers are apply'd To th' naked ſide.*] Alluding to the ancient Cuſtom or Ceremony, in ſetting fire to the Funeral Pile whereon the dead body was to be burnt, which was done by the neareſt of kin of the Male Sex, who (as *Virgil* expreſſes the manner of doing it)

——*ſubjectam more Parentum*
Averſam tenuere facem ——

going backward, and turning their Faces from the Pile, *Ut id officium neceſſitatis eſſe oſtenderent, non voluntatis*, ſays *Servius* upon that place: adding likewiſe, that theſe Funeral Lights or Torches were made *ex funibus*, of twiſted Cords, (which, as *Iſidore* tells us, were *cerâ circundati*;) whence *Varro* derives the denomination of *Funeral*.

As Smoke which ſprings from Fire is ſoon
Diſpers'd and gone;
Or Clouds which we but now beheld,
By Winds diſpel'd;
The Spirit which informs this Clay
So fleets away.
[e] *Nothing is after Death*; and this
Too *Nothing* is:
The Gaol, or the extremeſt ſpace
Of a ſwift Race.
[f] The *Covetous* their Hopes forbear,
[g] The *Sad* their fear.

e *Nothing is after Death; and this Too Nothing is.*] *Seneca* here does not ſo much ſeem to declare, as to confirm his Opinion (to uſe *Heinſius*'s Expreſſion) which he hath elſewhere to this purpoſe laid down, both in his Epiſtles to *Lucilius*, and particularly in *Conſolat. ad Marciam*, from whom his Nephew *Lucan* hath borrowed thus much in the third of his *Pharſalia*:

Aut nihil eſt ſenſûs animis à morte relictum,
Aut mors ipſa nihil ——

Or Souls no ſenſe do after Death retain,
Or Death is nothing ——

To a much better and contrary ſenſe *Propertius*, *lib.* 3. *Eleg.*

Sunt aliquid Manes, Letum non omnia finit.

f *The Covetous.*] That is, the deſirous of death, in hopes thereby to better their Condition.

g *The ſad*] That is, thoſe that fear puniſhment for their Offences after death.

Ask'ſt

Ask'ſt thou when e're thou com'ſt to die,
Where thou ſhalt lie?
[h] Where lie th'unborn. Away Time rakes us,
Then *Chaos* takes us.
Death's Individual; like kind
To Body or Mind.
[i] What e're of *Tænarus* they ſing,
And Hell's fierce King,
How *Cerberus* ſtill guards the Port
O'th' *Stygian* Court,
Are all but idle Rumours found,
And empty Sound;
Like the vain Terrors of the Night,
Or Dreams that fright.

h *Where lie th'unborn.*] This is but a Repetition of what he elſewhere declares, *(Conſolat. ad Marc.) Mors nos in illam tranquillitatem, in quâ, antequam naſceremur, jacuimus, reponit. Si mortuorum aliquis miſeretur, & nonnatorum miſereatur.*

i *What e're of* Tænarus *they ſing*, &c.] The ſame Poſition he maintains in *Conſolat. ad Marciam*, in theſe words, *Illa quæ nobis inferos faciunt terribiles fabula eſt, &c. Luſerunt iſta Poetæ, & vanis nos agitavere terroribus.* Where we may ſee he hath in this place onely transferred the ſenſe of his Philoſophical Proſe into Poetical Numbers; and from this Inſtance and the foregoing clearly infer, (were there no other Arguments to evince it) that *Seneca* the Philoſopher was the Author of this Tragedy.

ACT III. SCENE I.

Andromache, Senex, Aſtyanax *mute.*

Andromache.

WHy tear you thus your Hair, and weeping beat
Your wretched Breſts, ye *Phrygian* Dames? We yet
Suffer but lightly, if we ſuffer what
Is onely to be wept. *Troy* fell but late
To you, to me long ſince. When in our view
Cruel *Achilles* at his Chariot drew
My *Hector*'s Limbs; whilſt with a Weight unknown
The trembling Axletree did ſeem to groan.
Then, then was *Troy* o'rethrown, then *Ilium* fell;
Senſe of that Grief makes me unſenſible.
And now by Death free'd from Captivity
I'd follow *Hector*; but this Boy here, he
Withholds me; he (ſweet Child) my Will reſtrains,
And from a much-deſired Death detains.
'Tis he that makes me yet the Gods intreat;
He to my Griefs a longer time hath ſet.
And though my greateſt Comfort, took from me
The greateſt Comfort in my Miſery,

Se-

Security from Fear; no place doth reſt
For happier Fortune with the worſt oppreſt
And ſaddeſt Miſeries: "For to fear ſtill
"When Hope hath left us, is the worſt of Ill.

Senex.

What ſudden Fear does thy ſad Mind ſurprize?

Andromache.

From our great Ills ſtill greater Ills ariſe.
Nor yet can *Iliums* fatal Woes have end.

Senex.

What further Miſeries does Heaven intend?

Andromache.

Hell's open'd; and our Foes, that we might n'ere
Want Terror, riſing from their Graves appear.
And can this onely to the *Greeks* befall?
Sure Death is equally the ſame to all.
That common Fear all *Phrygians* doth diſtreſs;
But my ſad Dream doth me alone oppreſs.

Senex.

Declare, what did thy dreadful Dream preſent?

Andromache.

Two parts of quiet Night were almoſt ſpent,
And now the [k] Seven *Triones* had wheel'd round
Their glittering Wain, when Reſt (a Stranger found
To my afflicted Thoughts) in a ſhort Sleep
Upon my wearied Eyes did gently creep,
(If ſuch Amaze of Mind yet Sleep may be.)
Strait to my thinking I did *Hector* ſee.
Not ſuch as when againſt the *Argives* bent
On *Grecian* Ships [l] *Idæan* Flames he ſent;

k *Seven Triones.*] The words in the Original are, *Clarúmque ſeptem verterant ſtellæ jugum*, meaning thoſe in the Conſtellation of the Northern Bear or Wain, which the *Latines* call *Septem Triones*, from their reſemblance of Oxen drawing a Wain. Of which thus *Feſtus*: *Septem Triones ſeptem ſtellæ appellantur, à bubus junctis, quos Triones veteres appellant, quòd junctì arant terram quaſi Teriones.* And to the ſame purpoſe *Varro de Lingua Lat. l. 6. Triones & Boves appellantur à Bubulcis etiam nunc, maximè cum arant terram: Equeis ut dicti valentes Glebarii, qui facilè proſcindunt Glebas, ſic omnes qui terram arabant, à terra Teriones, unde Triones, &c.* Upon which ſcore I have made bold here to adopt the word into *Engliſh*, and (as I conceive) with as good ſenſe, and better ſound in Verſe, than by plainly and flatly rendering *Septem Stellæ* the *Seven Stars*. Whether the word may paſs among us, I leave to the Modern *Cenſors* of Language: This I cannot but adde, that among the *Romans* it was taken up by ſome of the *Lucretian* Family, as a diſtinct *Cognomen*. Whence among the Conſular Coins we find ſome of *L. LUCRETIUS TRIO*, on the reverſe of which is ſtamp'd the Figure of an Half Moon and the Seven Stars, or *Septem Triones*; *Quibus notis* (ſays *Fulvius Urſinus in Famil. Roman.*) *opinor L. Lucretium cognominis ſui originem indicare voluiſſe.* See likewiſe to this purpoſe *Scaliger* upon *Feſtus*, as before cited.

l *Idæan Flames.*] That is, Torches or Firebrands made of Pine, cut from Mount *Ida*, wherewith the *Trojans* attempted to fire the *Grecian* Fleet, led by the Conduct and Valour of *Hector*. Of which Exploit ſee *Homer* in the 12, 13, 14, and 15 of his *Iliads*.

Nor

Nor ſuch when he his Foes with ſlaughter ſtruck,
And real *Spoils* from [m] falſe *Achilles* took.
Nor did his ſprightly Eyes with Lightning glance,
But with a ſad dejected Countenance
Like mine he ſtood; his Hair all ſoil'd and wet,
(It joy'd me although ſuch to ſee him yet.)
His Head then ſhaking thus at length he ſpake;
Awake, my dear *Andromache*, awake,
And quickly hence *Aſtyanax* convey;
Let him be cloſely hid, no other way
Is left to ſave him: thy ſad Cries forbear.
Griev'ſt thou *Troy*'s fall'n? would God it wholly were.
Quickly diſpatch, and to ſome ſecret place
Convey this ſmall laſt hopes of all our Race.
Sleep from my Senſes a cold horrour ſhook,
When ſtaring round with an affrighted look
Wretch, I (my Child forgot) for *Hector* ſought;
But lo the fleeting ſhadow, whileſt I thought
To have embrac'd it, fled. O my dear * Joy, *Aſtyanax.
True Bloud of thy great Sire, ſole Hopes of *Troy*!

[m] *Falſe Achilles.*] Meaning *Patroclus* dreſs'd in the Armour of *Achilles*. For *Patroclus* ſeeing the *Greeks* worſted by *Hector*, and their Ships begun to be fired, begg'd of *Achilles* that he would permit him the uſe of his Arms, and the Conduct of the *Myrmidons*. Which being granted him he bravely charged the *Trojans*, and forc'd them to a Retreat. In which Action he was firſt wounded by *Euphorbus*, and forc'd to retire; yet not without the intervening aſſiſtance of *Apollo*, who before had cauſed his Armour to be looſened, and to fall from him: Whereupon *Hector* purſuing him, killed him outright. Whence dying he thus upbraids *Hector in Homer Iliad* 16.

Pernicious Fate and Phœbus *firſt o'erthrew me,*
Euphorbus *next, thou'rt but the third that ſlew me.*

Unhappy Iſſue of too fam'd a Race!
Too like thy Father, even ſuch a Face
My *Hector* had, his Gait ſuch, ſo he bare
His conqu'ring Arms, ſo did his curled Hair
Part on his threatning Forehead, [n] ſo *from's Head*
Covering his Neck, 'bout his tall Shoulders ſpread.
O Son, too late unto thy Countrey born,
Too ſoon unto thy Mother! will that Turn,
That happy Revolution never come,
That I may ſee thee build up *Ilium*,
And her fled Citizens reduce once more,
And to their Town and them their Name reſtore?
But I forget my ſelf, and fondly crave
Too happy things: "Enough poor Captives have
"If they may live. What place, Wretch, can ſecure
Thy Fears? ſweet Child, where ſhall I hide thee ſure?
That late proud Palace, rich in Wealth and Fame,
Built by the Gods, worthy ev'n Envy's Aim,

n —— *So from's Head Covering his Neck 'bout his tall Shoulders ſpread.*] *Hector's* faſhion or manner of wearing his Hair was peculiar, being raiſed up from his Forehead, and upon the Crown carried back to the hinder part of his Head, and thence falling down about his Neck, as *Julius Pollux* from the Teſtimony of *Timeus* ſhews, *l.2.c.3.* Which kind of Tonſure or ordering of the Hair came to be called *Hectoreus Comæ*, of which ſee *Lycophron in Caſſand.* and upon him *Meurſius* and *Canterus*. Affected by *Caligula* and *Nero* the *Roman* Emperours, and others of the *Claudian* Family, as *Suetonius* teſtifies; who ſays of the former, that it was his manner to go *Capillo pone occipitium ſubmiſſiore, ut cervicem etiam obtegeret:* And of the later, that *Comam peregrinatione Achaicâ etiam pone verticem ſubmiſerit.* See not onely the particular deſcription of this kind of Tonſure, but alſo the repreſentation thereof in Sculpture, from an ancient *Intaglia in Fo. Angelo Canini* his *Iconographia.*

Is now to a rude Heap of Aſhes turn'd, (burn'd
All's levell'd with the Ground, the whole Town
In waſtful Flames; nor doth there now abide
So much of *Troy* as may one Infant hide.
What place would fitteſt ſerve for my intent?
Hard by 's my Husbands ſtately Monument,
Which ev'n the Enemy doth reverence,
Which with much Coſt, nor leſs Magnificence,
(On his own Sorrows too too prodigal)
Old *Priam* built; there I may beſt of all
Intruſt him with his Sire.—A cold Sweat flows
O're all my Limbs, my Mind diſtracted grows,
And dreads the *omen* of the diſmal place.

Senex.

" Oft a ſuppos'd Deſtruction (in this caſe)
" Men from a real Ruine hath preſerv'd,
No other Hope of Safety is reſerv'd.
A great and fatal Weight on him doth lie,
The Greatneſs of his own Nobility.

Andromache.

Pray Heav'n no one diſcover or betray him.

Senex.

Let there be none to witneſs where you lay him.

Andromache.

How if the Enemy demand the Boy?

Senex.

Say, He was murder'd in ſubverted *Troy*.

Andromache.

What boot's it to lie hid awhile, that paſt,
To fall into their cruel Hands at laſt?

Senex.

Deſpair not, hope for better Fate: "The firſt
"Charge of the Victors Fury is the worſt.

Andromache.

Alas what ſhould we hope, if he can ne're
Be kept conceal'd without apparent Fear?

Senex.

"Choice of their Safety the Secure may make,
"Thoſe in diſtreſs muſt hold of any take.

An-

Andromache.

What Deſert place or unfrequented Land
Will give thee ſafe Repoſe? What friendly Hand
Protect us? To our Fears who'll comfort yield?
O thou who always didſt, thy own now ſhield,
Great *Hector!* This dear Treaſure from thy Wife
Receive, let thy dead Aſhes guard his Life.
Come Child, enter this Tomb; back why doſt ſtart?
Scorn'ſt thou to lurk in holes? His Fathers Heart
In him I ſee; he ſhames to fear.——Quit, quit
Thy Princely thoughts now, and take ſuch as fit
Thy preſent ſtate. See all of *Ilium*
That's left, a Child, a Captive, and a Tomb.
Submit to Heavens Decree, nor fear to enter
Thy Fathers Monument; go boldly, venture.
There, if on Wretches Fates compaſſion have,
Thou'lt Safety find; if Death they give, a Grave.

Senex.

He's hid: but leſt thy Fears ſhould him betray,
Remove ſome diſtance hence another way.

Andromache.

"The nearer that we fear, we fear the leſs:
But if you pleaſe let's withdraw——

Senex.

Whiſt, peace:
Madam, your ſad Complaints awhile ſuſpend,
The [o] *Cephalenian* Prince this way does bend.

Andromache.

(Ground
Cleave, Earth! and thou, dear Spouſe, rend up the
From loweſt Hell, and in that dark Profound
Hide our Loves pledge. He comes, he comes, his Pace
And Looks ſpeak Plots; there's Miſchief in his Face.

o *The Cephalenian Prince.*] *Ulyſſes*, from *Cephalenia*, an Iſland in the *Ionian* Sea, 120 miles in compaſs, diſtant about 20 miles from *Zant*, of which he was Lord. The Iſland had anciently four Cities, denominated from the four Sons of *Cephalus*, *Proneſus*, *Samus*, *Poleus*, and *Cranius*. Now onely one, of the ſame Name with the Iſland, remains, with ſome Villages, and a Port called *Argoſtoli*, ſix miles from *Cephalenia* Southwards. See *Baudrand. in Ferrarii Lexicon.* It was heretofore called *Same* or *Samus*, and (according to ſome, ſays *Ortelius*) *Taphos*; at preſent by the *Italians Cefalonia*, and is under the Dominion of the *Venetians*.

SCENE

SCENE II.

Enter Ulyſſes.

Ulyſſes.

THe Miniſter of a ſevere Decree
I come; yet beg this firſt, that you would be
So charitable tow'rds me to believe,
(Although they utterance from my mouth receive)
The words I ſhall deliver are not mine,
But what the Votes of all the *Greeks* enjoyn.
Whoſe late Return to their lov'd Homes withſtands
Great *Hectors* Heir: Him Deſtiny demands.
Still doubtful Hopes of an uncertain Peace,
And fear of Vengeance will the *Greeks* oppreſs,
Nor ſuffer them to lay down Arms ſo long
As thy Son lives, *Andromache.*

Andromache.

This Song
Does *Calchas* your great Prophet ſing?

Ulyſſes.

Although
He had ſaid nothing, *Hector* tells us ſo.

Whoſe

Whoſe Stock we dread: "A generous Race aſpires
" Unto the Worth and Virtue of their Sires.
So the great Heards ſmall Play-fellow, which now
Sports in the Paſtures with ſcarce budded Brow,
Strait with advanced Creſt and armed Head,
Commands the Flock which late his Father led.
And ſo the tender Sprout of ſome tall Tree
Late fell'd, ſhoots up in a ſhort time to be
Equal to that from whence it ſprung, and lends
To Earth a Shade, to Heav'n its Boughs extends.
So the ſmall Aſhes of a mighty Fire
Careleſly left, into new Flames aſpire.
" Grief does indeed matters unjuſtly ſtate,
" And makes of things but a wrong Eſtimate.
Yet if our Caſe you duly ſhall perpend,
You'll not think ſtrange if after ten Years end,
Th'old Souldier ſpent with Toil new Wars ſhould fear,
And never enough ruin'd *Troy*; for ne're
Can we enjoy Security of Mind,
Our ſelves not ſafe, whileſt ſtill we fear to find
Another *Hector* in *Aſtyanax*.
Then rid us of this Terror that thus wracks
Our thoughts. This is the onely cauſe of ſtay
Unto our Fleet, ready to wing its way.
Nor think me cruel 'cauſe by Fates compell'd
I *Hectors* Son require; had Heav'n ſo will'd,

I had

I had as ſoon ask'd [p] *Agamemnon*'s Son,
Then ſuffer what the *Victors* ſelf hath done.

Andromache.

Would God, dear Child, I had thee in my Hand,
Or knew thy preſent Fortune, or what Land
Now harbours thee; though Swords tranſpierc'd my Breaſt,
Though galling Chains my captiv'd Hands oppreſt,
Or Flames beſet me round, they ne're ſhould move
Me yet to quit a Mothers Faith or Love.
Poor Infant, O where art thou? what ſtrange Fate
Is fall'n on thee? wandreſt thou deſolate
In untrac'd Fields? or periſhedſt thou, my Joy,
Amidſt the Smoke and Flames of burning *Troy*?
Or hath the *Victor* in a wanton Mood
Of Cruelty plaid with thy Childiſh Bloud,
And murder'd thee in ſport? Or by ſome Beaſt
Slain, do thy Limbs *Idæan* Vultures feaſt?

p *Agamemnon's Son.*] *Oreſtes*, who was formerly called *Achæus*, according to *Plutarch de Orac. Pyth.* *Ptolemæus Hephaſtion* (*apud Photium*) reports he was born upon the Feaſt-day of *Ceres*, ſurnamed *Erinys*, thereby preſaging, that he ſhould one day be tormented by Furies, as he happened to be, for the Murther of his Mother *Clytemneſtra*, and her Adulterer *Ægyſthus*, in revenge of his Fathers Death by them contrived.

Ulysses.

Come, come, dissemble not; 'tis hard to cheat
Ulysses: Know we can the [q] Plots defeat
Of Mothers although Goddesses. away
With these vain shifts, and where thy Son is, say.

Andromache.

Where's *Hector? Priam?* all the *Trojans?* You
For one ask, I for all.

Ulysses.

Torture shall serve,
Since our Persuasions cannot gain a free,
A forc'd Confession from thee.

Andromache.

Alas she
Is 'gainst the worst of Fate secured still,
That die not onely can, but ought, and will.

q *The Plots defeat Of Mothers, although Goddesses.*] Alluding to the Design of *Thetis* in concealing her Son *Achilles*, to prevent his going to the *Trojan* War, which by *Ulysses* was detected and defeated.

Ulysses.

Ulyſſes.

Theſe Boaſts at Deaths approach will quickly fly.

Andromache.

No, *Ithacus*; if me thou'dſt terrifie,
Threaten me Life, for Death's my wiſh.

Ulyſſes.

Fire, Blows,
And Tortures ſhall enforce thee to diſcloſe
The Secrets of thy Breſt. "Oft-times we ſee
"Severity works more than Lenity.

Andromache.

Doom me to Flames, diſſect with Wounds, and try
All torturing Arts that witty Cruelty
Did e're deviſe; Thirſt, Famine, all Plagues, through
My Bowels burning Irons thruſt; or mue
Me up in ſome dark noiſom Dungeon: And
(If yet you think not theſe enough) command
Whatever Cruelties on captiv'd Foes
A haughty barbarous *Victor* dare impoſe:
No Tortures e're ſhall a Confeſſion wreſt,
Nor Terrors daunt my ſtout Maternal Breſt.

Ulyſſes.

This obſtinate Love thou to thy Child doſt bear
Warns all the *Greeks* to like Parental Care.
After a War ſo far, ſo long, loſs I
Should fear the Ills *Calchas* does prophecy,
Feard I but for my ſelf: but 'tis not us
Thou threatſt alone, but my [r] *Telemachus.*

Andromache.

And muſt I comfort then afford my Foes
Againſt my will? I muſt. —— Sorrow diſcloſe
Thy hidden Griefs. Now ye *Atrides* chear!
And be thou ſtill to *Greeks* the Meſſenger
Of happy News, Great *Hector*'s Son is dead.

Ulyſſes.

Where be the Proofs may make this credited?

r *My Telemachus.*] *Telemachus* was the Son of *Ulyſſes* and *Penelope*, born a little before he went to the *Trojan* War, who therefore (according to *Euſtathius in* 1. *Odyſſ.*) at his parting gave him that Name, as deſiring he might lead his Life τῆλε μάχης, far from the hazards of War and Battels, which he himſelf was unfortunately enforc'd then to undergo.

An-

Andromache.

So fall on me what e're the *Victor*'s Rage
May threat; ſo Fates to my maturer Age
An eaſie cloſe; and where I had my Birth
Afford me Burial: So may the Earth
Lie light on *Hector*'s Bones, as he bereav'd
Of Light lies 'mongſt the Dead, and hath receiv'd
The dues of Funeral.

Ulyſſes.

Fate's in his Fate
Accompliſh'd, and firm Peace to *Greece*, then ſtrait
Pronounce, *Ulyſſes*.——Stay, fond Man, what doſt?
Shall *Grecians* thee, and thou a Mother truſt?
Perhaps ſhe feigns, nor fears her dreadful Curſe.
Fear Imprecations they that fear nought worſe.
Sh'as ſworn 'tis true; if ſo, then her Sons loſs
What can ſhe fear to her a heavier Croſs?
Now ſummon all thy ſlights together; be
Wholly *Ulyſſes*. Truth's ne're hid long. We (mourns,
Muſt ſift her throughly.—— See, ſhe weeps, ſighs,
With anxious ſteps, now this, now that way turns.
And our words catches with a heedful Ear;
We muſt uſe Art, ſhe does not grieve, but fear.
That with the ſorrows of ſome Mothers we
Condole 'tis fit, but we muſt gratulate thee,
Happy in miſery and thy Sons loſs!
For whom a heavier Death intended was,

Who from that lofty Tower which now alone
Remains of *Troy* was deſtin'd to be thrown.

Andromache.

My Heart faints, Fear ſhakes all my Joynts, a cold
Congealing Froſt upon my Bloud lays hold.

Ulyſſes.

See, ſee, ſhe trembles; this muſt be the way.
Her Fears a Mothers Love in her betray.
I'll fright her further yet. —— Go, ſearch with ſpeed
This Foe, that by his Mothers Fraud is hid,
This onely Plague of *Greece*; find him where e're
He lies. —— So, have y'him? bring him here.
Why lookſt thou back and trembleſt? —— Now he
dies. [*To himſelf.*

Andromache.

Would God this Fear from preſent grounds did riſe;
'Las, 'tis with us habitual. "The Mind
"From what it long hath learnt is late declin'd.

Ulyſſes.

Since thy Sons better Fate prevented hath
The Luſtral Sacrifice, thus *Calchas* ſaith,
Our Fleet may hope return if we appeaſe
With *Hector*'s Aſhes the incenſed Seas,

And

And raze his Monument unto the Ground.
Now ſince the Son by death away hath found
To ſcape the Juſtice of his deſtin'd doom,
We muſt exact it from his Father's Tomb.

Andromache.

What ſhall I do? my Mind a double Fear
Diſtracts; here my poor Child, the Aſhes there
Of my dear Husband. Which ſhall I firſt prize?
Bear witneſs ye relentleſs Deities,
And thy bleſt *Manes*, real Gods to me!
Nought, *Hector*, in my Son I pleaſing ſee
But thy ſelf onely: Long then may he live
Thy Repreſentative. — And ſhall I give
My Husband's Aſhes to the Waves? O're vaſt
Seas ſuffer that his rifled Bones be caſt?
Let t'other rather die. — And canſt thou be
Spectatreſs of thy own Childs Tragedy?
See him thrown headlong from the Tower's ſteep (height?
I can and will, rather than *Hector* yet
Be after death the *Victor*'s Spoil again.
Think yet this lives, hath ſence, can feel his pain,
Whileſt t'other Fates from Ills ſecured have.
Why ſtaggereſt thou? reſolve ſtrait which to ſave.
Ingrateful, doubt'ſt thou? there thy *Hector* is.
Miſtaken Wretch, either is *Hector*: This
Yet young and living, who in time may be
Th'Avenger of his Father's death. — Still we
Cannot ſave both. — Reſolve o'th' two howe're
To ſave him yet whom moſt the *Grecians* fear.

Ulysses.

The Prophet's words shall be fulfill'd; the place
I will demolish.

Andromache.

Which ye Sold-

Ulysses.

Deface
The Monument.

Andromache.

The Faith of Gods and thee,
Achilles, we appeal to. *Pyrrhus*, see
Thy *Father's Gift made good.*

Ulysses.

Down it shall go,
And with its Ruines the wide Champain strow.

Andromache.

No Wickedness ye *Greeks* have you refrain'd,
But this alone; Temples you have profan'd,

And

And Gods propitious to you; yet ye you ſpar'd
The Manſions of the Dead. I am prepar'd
To hinder their intent, and will oppoſe
With weak unarmed Hands theſe armed Foes.
Anger and Indignation ſtrengthen me!
Pentheſilea like I'll 'mongſt them flie,
Or [s] mad *Agave*, that the Woods did trace,
Shaking her *Thyrſus* with a frantick pace,
Dealing dire Wounds inſenſibly, and by
Defending bear his Aſhes company.

Ulyſſes.

What does a Womans paſſion move your hearts,
And vainer Cries? On Slaves, and ply your parts.

Andromache.

Firſt by your bloudy hands let me be ſlain.
Up from *Avernus!* break thy fatal Chain;
Riſe, *Hector*, riſe, *Ulyſſes* to ſubdue,
Thy Ghoſt alone will be ſufficient. View
How Arms he brandiſhes! how Flames do flie
From his ſtout Hands! See y'him? Or is it I
That ſee him onely?

s *Mad Agave.*] Daughter of *Cadmus* and *Hermione*, Wife of *Echion*, and Mother of *Pentheus* Prince of *Thebes*, an Enemy to the *Bacchanalian* Feſtivals. Whereupon his Mother *Agave*, diſtracted with the fury of *Bacchus*, together with her Siſters, ſuppoſing him a wilde Bore, fell upon him, and transfixed him with their Javelins, then cut him in pieces. See the Fable at large in *Ovid. Metam. l.* 3. and *Hyginus de Fab. c.* 184.

Ulyſſes.

Down with't to the Ground.

Andromache.

What doſt? wilt ſee one Ruine then confound
Father and Son? Perhaps my prayers may yet
Appeaſe them; ſtrait reſolve, or elſe the weight
O'th' falling Tomb will cruſh thy Child to death.
Firſt loſe he any where his wretched Breath,
Or e're the Father the Son's ruine be.
Or Son the Father's.——Thus, *Ulyſſes*, we
† Low as thy Knees fall, and beneath thy Feet
Theſe Hands (which yet no Mans e're touch'd) ſubmit.

† *Low as thy Knees fall.*] Supplicants among the Ancients, in grave and capital caſes, were wont to embrace the Knees of thoſe whom they ſupplicated; they conceiving a kind of Reverence due to thoſe Parts; *fortaſſe quia ineſt iis vitalitas*, ſays *Pliny*: In regard, as he adds, on either ſide of them there is a certain Concavity or Hollowneſs, which if pierced lets out Life as if ones Throat were cut. And therefore, ſays he, *Hæc ſupplices attingunt, ad hæc manus tendunt, hæc ut aras adorant.* Hence the ſupplicating *Formulæ*, *Per tua obſecro genua*, *Per hæc genua te obteſtor*; of which in *Briſonius l.* 8. They uſed likewiſe, beſides laying hold of the Knees with one Hand, to touch the Chin with the other; but this was peculiar onely to the *Greeks*. It was uſual likewiſe to lay their Hands by way of Submiſſion under the Feet of thoſe whoſe Mercy they implor'd, as is here intimated, and ſometimes to kiſs them. Some give the reaſon of theſe different Applications, for they touched the Head, Beard, or Chin, *quando conſenſum expetebant.* The Hands *quando Auxilium* the Knees *quando felicem ſucceſſum rerum*, ſays *Schmidius in Pindar. Nem. Od.* 7. The *Perſes* uſed to put their Hand under the Thigh of him whom they craved favour from. To theſe ſubmiſſive Deportments they added their Tears; whence that of *Claudian. de Rapt. Proſerp. l.* 8.

——Ge-

——*Genibúſq; ſuas cum ſupplice fletu*
Admovêre manus.——

But of this ſee more in *Alex. ab Alex. Genial. Dier. l. 2. c.* 19. and his learned Commentator *Tiraquel. Stuckius de Sacrif. Gentil. p.* 87. *La Cerda in Virg. Æneid.* 3. & 10. and *Joſephus Laurentius* in his *Polymathia l.* 1. *diſſert.* 27. where the ſeveral Circumſtances relating to this matter are particularly handled.

Pity a Mother's woes, with patience hear
Her pious plaints, and lend a gentle Ear.
" And how much higher Heav'n hath advanc'd thy (ſtate,
" So much the leſs depreſs a Wretches fate.
" When to the Miſerable we extend
" Our Charity, we unto Fortune lend.
So to the chaſt Embraces of thy Wife
May'ſt thou in peace return, and Fates the life
Of old *Laertes* till that day extend.
So may thy Son, thy Age's hope, tranſcend
Thy hopes and wiſhes, live more Years to ſee
Than hath his Grandſire, wiſer prove than thee.
O pity! all my comfort's in this Boy.

Ulyſſes.

Produce him firſt, then what you ask enjoy.

SCENE

SCENE III.

Ulyſſes, Andromache, Aſtyanax.

Andromache.

FOrth from the hollow Entrals of the Tomb
Thou wretched Theft of thy ſad Mother come!
The Terror of a thouſand Ships here ſee,
Ulyſſes, this poor Child! down on thy Knee,
Thy Lord with humble reverence adore,
And Mercy with ſubmiſſive hands implore.
Nor think it ſhame for Wretches to ſubmit
To what e're Fortune wills; tho thoughts now quit
Of thy great Anceſtors, nor *Priam* call
To mind, nor his great Pow'r; forget it all,
And *Hector* too: aſſume a Captives ſtate.
And though unſenſible of thy own fate,
Poor Wretch, thou be, yet from our ſence of woes
Example take, weep as thy Mother does.
'Tis not the firſt time *Troy* hath ſeen her Prince
Shed tears: ſo *Priam*, when a Child long ſince
The wrath of ſtern *Alcides* pacifi'd;
He who ſo fierce was, who in ſtrength outvy'd

† *Stern Alcides pacifi'd.*] *Hercules* having taken *Troy*, and ſlain *Laomedon*, gave his Daughter *Heſione* to *Telamon*, with further aſſurance, that thoſe among the Captives, whom ſhe ſhould deſire to be releaſed, ſhould be granted her. Whereupon ſhe deſired that her Brother *Podarces* then a Child ſhould be given her. *Hercules* reply'd, that he was then

ſhen to be made a Slave. Upon which pulling off her rich Veil from her Head, ſhe therewith ranſomed him. Whence he was afterward called *Priamus*, ἀπὸ τοῦ πρίασθαι. from his being ſo redeem'd, and was by *Hercules* not onely reſtor'd to his Liberty, but alſo to his Kingdom. See *Hyginus Fab.* 89. and *Apollodorus Biblioth. l.* 2. and *Tzetzes in Lycophron.* But *Diodorus Siculus lib.*4. reports, that he was reſtor'd to his Kingdom by *Hercules*, for the Juſtice and Kindneſs ſhewn to *Hercules* his Embaſſadors, whom his Father had impriſoned, to whom he afforded the means of making their Eſcape. For which *Hercules*, after he had taken *Troy*, and ſlain *Laomedon*, ſeated him on his Father's Throne.

Ev'n Monſters, who from Hell's forc'd Gates could (yet
Through ways impervious open a Retreat:
Quell'd by the Tears of his ſmall Enemy;
Reſume (ſays he) thy former Royalty,
And in thy Father's Throne and Empire reign.
But Faith more firmly than he did, maintain.
Happy that ſuch a *Victor* him did ſeize!
Learn thou the gentle wrath of *Hercules*.
Or onely pleaſe his Arms? See 'fore thine eyes
No leſs a Suppliant than that Suppliant lies;
And begs but onely Life, his Crown and State
He leaves to Fortune and the will of Fate.

Ulyſſes.

Truſt me the Mothers Sorrow moves me much,
But nearer me the *Grecian* Mothers touch,
To whoſe no little Grief this Child aſpires.

Andro-

Andromache.

And ſhall he then the Ruines which theſe Fires
Have made, repair? theſe Hands erect *Troy*'s Fall?
Poor are the hopes ſhe has if theſe be all.
We *Trojans* are not ſo ſubdu'd, that yet
We ſhould to any be a Fear: is't Great
Hector in him you look at? think withall,
That *Hector* yet was dragg'd 'bout *Ilium*'s Wall.
Nay he himſelf, did he now live to ſee
Troy's Fate, would of an humbler Spirit be.
"Great Minds by preſſures of great Ills are broke.
Or would you puniſh? Than a Slaviſh Yoke
What to free Necks more grievous? let him bring
His Mind to ſerve. This who'll deny a King?

Ulyſſes.

Not we, but *Calchas* this denies to thee.

Andromache.

O thou damn'd Author of all Villany!
Thou by whoſe Valour none yet ever dy'd,
Whoſe Treacheries the *Greeks* themſelves have try'd.
The Prophet and th'abuſed Deities
Doſt thou pretend? No, 't's thine own Enterprize,
Thou baſe Night-Souldier. Thou whoſe Manhoods proof
The Sun ne'r witneſs'd; only ſtout enough

To

To kill a Child: Now thou may'ſt brag and ſay,
Thou haſt dar'd ſomething yet in open day.

Ulyſſes.

Enough the *Greeks*, too well the *Trojans*, know
Ulyſſes worth; but time we cannot now
Spend in vain talk. The Fleet does Anchor weigh.

Andromache.

Yet ſo much time afford us, as to pay
A Mother's laſt dues to my dying Boy;
And by our ſtrict Embraces ſatisfie
My greedy Sorrows.

Ulyſſes.

Would our power could give
Thy woes relief; yet what we can receive,
As long a time as thou thy ſelf ſhalt pleaſe
To part and weep. "Tears Sorrow's burthen eaſe.

Andromache.

O thou ſweet Pledge of all my hopes! the Grace
Of a now ruin'd, but once glorious Race!
Terror of *Greece!* the Period of all
Thy Countries Ruines! her laſt Funeral!
Vain Comfort of thy wretched Mother, who
(Fondly God knows) of Heaven did often ſue,

Thou

Thou mightſt in war thy Father equallize,
In peace thy Grandſire; but Heav'n both denies.
The *Ilian* Sceptre thou ſhalt never ſway,
Nor ſhall the *Phrygian* Realms thy Laws obey,
Nor conquer'd Nations ſtoop thy Yoke to bear.
The *Greeks* thou ne're ſhalt foil, nor *Pyrrhus* e're,
T'avenge thy Sire, at thy proud Chariot trail:
Nor with light brandiſh'd Arms wilde Beaſts aſſail
In the wide Foreſts: nor, when e're it falls,
Shalt ſolemnize *Troy*'s chief of Feſtivals,
And [x] well train'd Troops in noble Motions lead:
Nor 'bout the ſacred Altars nimbly tread;

x *Well train'd Troops in noble Motions lead*] This was that kind of Exerciſe which was call'd *Troja*, proper to the *Phrygians*, being an imitation of a Fight on Horſeback, with nimble motions and turnings in exact time and meaſure; which *Aſcanius* is ſaid to have inſtituted at his building of long *Alba*, in commemoration of what was uſed to be practiſed in his Native Countrey, and is deſcrib'd by *Virgil Æneid* 5. This *Servius* will have to be the ſame with that which they call the *Pyrrhick* Dance, but erroneouſly, as *Meurſius* in his *Orcheſtra*, and *Salmaſius* in *Exerc. Plinian.* have noted. For the *Pyrrhick* Dance was *Saltatio Pedeſtris*, this *Ludus Equeſtris*; the former was performed by Men and Women mix'd together on Foot; the later onely by Youths on Horſeback. The former was invented by *Pyrrhus* Son of *Achilles*, or *Pyrrhicus* the *Lacedemonian*; the other not invented, but renovated by *Aſcanius*. *La Cerda* from the Authority of *Wolfang. Lazius*, conceives the Original of *Tournaments* to come from this *Trojan* Exerciſe, and to be called *Torneamenta, quaſi Trojaneita*, with what probability let the Reader judge.

And

And when exciting Notes ſhrill Cornets ſound,
In [y] *Phrygian* Temples dance an antick round.
A Death than Death it ſelf more ſad, for thee
Remains; and *Trojan* Walls ſhall ſomething ſee
More woful yet than *Hector* dragg'd.

Ulyſſes.

Here cloſe
Thy mournful plaints; immoderate ſorrow knows
No bounds.

Andromache.

The time we for our Tears demand
Alas is ſmall; permit yet with this Hand
I cloſe his Eyes in life though not in death.
Dear Child, although ſo young thou loſe thy breath,

y *In Phrygian Temples dance an antick round.*] Dancing was a part of the Religious Worſhip of the ancient Ethnicks. What kind of Dance yet is here particularly meant is not eaſily determined; unleſs it be that which was called ἐμπρυμανικὴ, being a lofty kind of Dance, and ſeems to be appropriated to the Honour of *Apollo*, as *Meurſius* in *Orcheſtra*, from the Authority of *Menander* the Rhetorician, tells us; and was ſo called, becauſe they ſung and danc'd about the Altar while the Sacrifice was burning. Which Dance was thus ordered: Firſt they moved from the left hand to the right, then from the right they turned again to the left. The former Motion was in imitation of that of the Zodiack, the later in conformity to that of the Heavens. Laſtly, they danced and skipped round about the Altar. And this was done in a mix'd Company of Men and Women, according to the Teſtimony of *Athenæus l.* 14. But perhaps here is rather meant the *Saltatio Corybantia*, in Honour of *Cybele* the *Phrygian* Goddeſs, who was particularly affected with thoſe kinds of Meaſures; of which ſee *Lucian* περὶ Ὀρχήσεως, *De Saltatione.*

Yet

Yet thou dy'ſt fear'd. Go, thy *Troy* looks for thee;
Go, and in freedom thy free *Trojans* ſee.

Aſtyanax.

O pity, Mother!

Andromache.

'Las, why doſt thou wring
My Hand, and to my Side (vain refuge!) cling?
As when a ſucking Fawn a Lion ſpies,
Or roaring bears, ſtrait to the Hind it flies:
Yet the fierce Beaſt frighting the Dam away,
With murdering Fangs ſeizes the tender prey.
So from my Boſom will the cruel Foe
Drag thee, poor Child! Yet (Deareſt) e're thou go
Take my laſt Kiſſes, Tears, and this torn Hair;
Then to thy Father full of me repair.
Tell him, if former paſſions Ghoſts do move,
Nor Funeral Flames extinguiſh thoſe of Love,
Hector is much to blame, to let his Wife
Enthrall'd by *Greeks*, thus lead a Servile Life,
Though he lie ſtill, *Achilles* yet could riſe.
Take from my Head again, and from my Eyes,
Theſe Tears and Treſſes; all that now is left
Andromache, of *Hector* ſince bereft.
Theſe Kiſſes to thy Father bear from me:
But leave this Robe, that may ſome Comfort be
(When thou art gone) to thy poor Mother; this
Did thy Sire's Tomb and ſacred Aſhes kiſs:

So

So ſhall theſe Lips, if any Reliques here
Of their lov'd Duſt, yet unſhook off, appear.

Ulyſſes.

She'll ne're have done; — "Grief knows not what is fit.
Bear hence this ſtop of the Argolic Fleet.

CHORUS.

WHat Seats ſhall We poor Captives find?
Where are our new Abodes deſign'd?
Planted in [x] hilly *Theſſalie*,

x *Hilly Theſſaly.*] A moſt celebrated, but hilly Region of *Greece*, wherein are the Famous Mountains of *Oſſa*, *Pelion*, and *Olympus*, on the North; *Oeta*, and *Othrys* on the South; and *Pindus*, on the Weſt, anciently call'd *Pelaſgia*; by which name, and *Pelaſgion Argos*, it is only known in *Homer*. And therefore *Seneca* here, and other Writers, who make mention of *Theſſaly*, within the compaſs of the *Trojan* times, do it by a kind of *Proleptſis*, as is noted by *Pinedo*, upon *Steph. de Urbibus*, *in voce* Θεσσαλία. It is known in Poetical Stories, by ſeveral Names, being called *Pyrrhæa*, from *Pyrrha*, the Wife of *Deucalion*; as *Pandora*, from his Mother; *Æmonia*, from *Æmon*; *Neſonis*, from *Neſon*, the Son of *Theſſalus*; and from *Theſſalus*, the Son of *Æmon* (according to *Strabo l.* 9.) or (according to *Diod. Siculus l.* 4.) of *Jaſon* and *Medea*, *Theſſalia*. It was anciently divided into four Parts, *Phthiotis*, *Achæotis*, *Theſſaliotis*, and *Pelaſgiotis*. The Modern vulgar Names, by which it is known, are divers; being by *Caſtaldus* called, *Comenolitari*; by *Antonius Geufraus*, *Theumeneſtia*; by *Lazius*, *Lamina*, as both *Ortelius* and *Ferrarius* affirm. But the moſt vulgar name, by which, (according to *Brietius*) it is known amongſt the *Turks* (now Lords thereof) is *Janna*.

Or ſhady [y] *Tempe* ſhall we be?
Or ſent to [z] *Phthia*'s rugged Fields?
Phthia, which ſtouteſt Souldiers yields.
Or ſtony [a] *Trachy*'s fitter Place
For Cattle of a hardy Race.

y *Shady Tempe.*] A moſt pleaſant part of *Theſſaly*, lying in a delightful Valley, through which the River *Peneus* glides, hemm'd about by Hills and Woods, elegantly deſcrib'd by *Ælian* (*Var. Hiſt. l.* 3. *c.* 1.) here call'd *Opaca Tempe*, and by *Statius*, and *Lucan*, *Umbroſa*, *Nemoroſaque Tempe*: Its name, according to the excellently-learned Doctor *Iſaac Voſſius*, *Obſerv. in Melam*, being derived *à regione loci*. And therefore *Mela* thus ſpeaks of it, *Hic ſacro Nemore nobilis Tempe*. For *à* Τίμνω Τίμπω, and by contraction, Τίμω, and thence, according to the *Æolick* Dialect, changing μ into π, Τίμπω, ſignifies *lucum vel fanum*; where the People offer'd Sacrifice, and perform'd divine Rites continually. *Which uninterrupted Worſhip of the Gods* (to uſe *Ælian*'s words) *made the place ſacred.*

z *Phthia.*] A City and Region of *Theſſaly*, ſo call'd, according to *Stephanus*, *de Urb.* from *Phthias*, the Son of *Neptune* and *Lariſſa*, the birth-place of *Achilles*, whence, by *Horace*, he is called *Phthius Achilles*, fam'd for the breeding of good Soldiers. *Palmerius*, (*in Exerc. p.* 404.) from the Authority of *Pauſanias*, tells us, that anciently, there were two *Phthia*'s, one in *Theſſaly*, of which *Proteſilaus* was Prince, whoſe Inhabitants were called Φθῖοι. The other, in *Achaia Phthiotide*, whoſe Inhabitants were called Φθιῶται, of which *Achilles* was Lord. To confirm which, he cites the Author of the brief *Scholia*'s upon *Homer*, *Iliad.* 7.

a *Stony Trachin.*] A City of *Phocis*, according to *Strabo*; according to *Stephanus*, of *Theſſaly*, ſeated under Mount *Oeta*, built by *Hercules*, and ſo called, from the roughneſs and aſperity of its ſoil and ſituation.

Shall

Shall us [b] *Iolchos* entertain,
Proud in the Conqueſt of the Main?
Or *Creet*, whoſe ſpacious Land is round
With [c] hundred of fair Cities crown'd?
Or barren [d] *Tricca*? ſmall [e] *Gyrton*?
Or [f] *Modon* with light Bents o'regrown?

b *Iolchos*] A City of *Theſſaly*, ſo called from *Iolchus* the Son of *Amy-rus*, the Birth-place of *Jaſon*, from whence he with the *Minæ* ſet ſail in the firſt Ship *Argo*, under the Conduct of *Typhis*, for the Golden Fleece, as the Poets fable. Though to ſpeak truller, the *Argonauts* ſet ſail from *Pagaſæ*, the Port where *Argo* was built, and not from *Iolchus*, which was ſeated within the Land 30 *ſtadia*, diſtant from the Sea or the *Pagaſæan* Bay. Its modern name is *Iaco*, according to the Teſtimony of *Ferrarius*.

c *Creet*, &c.] An Iſland in the *Mediterranean* Sea, more known than that it needs here to be deſcrib'd; heretofore from the number of its Cities called *Hecatompolis*.

d *Tricca*.] A City of *Theſſaly*, ſo denominated from *Tricca* the Daughter of *Peneus*; (at this day called *Tricala*, according to *Sophianus*) an Epiſcopal See under the Metropolitan of *Lariſſa*: And in nothing more famous, than that *Heliodorus* (the incomparable Author of *The Fair Æthiopian*) there ſate Biſhop in the time of *Arcadius* and *Honorius* Emperours; the Honour of which he is ſaid rather to have parted with, than with the Reputation of having been Author of that moſt ingenious Piece, if we may believe *Nicephorus*. The truth of which ſtory is yet much doubted of by the Learned Monſieur *Huetius*, in his Treatiſe *De l'Origine des Romans*.

e *Gyrton*.] A City of *Macedonia* in the Region of *Stymphalia*, not far from the Lake and City of *Lychnidus*, to the Eaſt; by *Strabo* called *Phlegyia*, by *Pauſanias*, *Andreis*, at this day *Tachi Voiicati*, according to *Nardus*, as *Ferrarius* teſtifies. The Vulgar Editions have in the Original *Gortyne*, but we are beholding to *Gronovius* for this truer reading.

f *Modon*.] A City of *Peloponneſus* on the borders of *Meſſenia* South-weſt, heretofore called *Methone*, at this day by the *Turks*, *Moytune*, part

of the Territories of *Philoctetes*, according to *Homer Iliad.* 2. and *Strabo l.* 9. at this time in a flourishing condition, being a Præfectship of the *Turks*, and a Bishop's See under the Archbishop of *Patras*. There is another *Methone* of *Thrace*, which *Stephanus* confounds with this; but see the Error rectified by *Pinedo*.

Or the [g] *Oetæan* Woods Recess,
Which more than once to *Troy*'s Distress
Shafts Fatal sent? Or must we store
Thin-peopl'd [h] *Olenos* with more?

g *Th'Oetæan Woods recess.*] *Melibæa* a City seated in the recess of a large Bay at the foot of the Mountains *Ossa* and *Pelion*, and within the Promontory *Sepias*, according to *Mela l.* 2. *c.* 3. ennobled by the Birth of *Philoctetes*, to whom *Hercules* bequeathed his fatal Shafts that were to be imployed against *Troy*, (built by *Magnes* the Great-Grand-Son of *Æolus*, and Father of *Hymenæus*, according to *Antonius Liberalis*) and so called from the Name of his Wife, as *Eustathius in Iliad.* 2. testifies.

h *Thin-peopled Olenos.*] A City of *Achaia* so called from *Olenus* the Son of *Jupiter* and *Anaxithea*, one of the *Danaides* according to *Stephanus*, from the Authority of *Ister in Ægypt. Coloniis*. Or as others will, from *Olenos* the Son of *Vulcan*, its Founder: here said to be *thin-peopled*. Which answers to what *Pausanias in Achaic.* writes of it, where he says, *That it appears by the Elegies of* Hermesianax, *that it was from the beginning* πόλισμα μικρὸν, *but a small Town; and in process of time deserted by its Inhabitants,* ὑπὸ ἀσθενείας, *by reason of its debility.* For we find, that in *Strabo*'s time it was totally deserted, being transferred to *Dymæ*, the Ruins thereof (as he says) appearing between *Patræ* and *Dymæ*. There is likewise another place in *Ætolia*, of the same name, mention'd by *Homer Iliad.* 2.

Or

Or unto [i] *Pleuron* ſhall we go,
Pleuron the Virgin *Dians* Foe?
Or to fair-harbour'd [k] *Trazen* get?

i *Pleuron*] A City of *Ætolia*, by *Statius* (*Theb. l.4.*) call'd *Meleagria Pleuron*, as if by him built, or rather becauſe he was there born. *Strabo l.*10. ſays, there were two Cities of the ſame name, the Old and the New; his words are to this purpoſe: *Near to* Aracynthus *the Inhabitants built the new* Pleuron, *leaving the old, which lay near to* Calydon, *in a fertile and plain ſoil, when that Region was waſted by* Demetrius *ſurnamed* Ætolicus. It is at this day called *Bozichiſtran*, (according to the Teſtimony of S. *Gall*) in a Manuſcript of Cardinal *Barberine*'s Library, cited by *Baudrand. in Ferrar. Diana* was an Enemy to this Town, in regard *Oeneus*, when Prince thereof, ſacrificing of the firſt fruits of his Land to the Celeſtial Deities, omitted her: whereupon ſhe ſent the *Calydonian* Bore to waſte and ravage his Countrey; of which the Fable is ſufficiently known in *Ovid. Met. l.*8.

k *Fair harbour'd Trazen.*] The Original of this Town is much to this effect delivered by *Pauſanias in Corinthiac. Hyperes* and *Anthas* Sons of *Neptune* and *Alcyone*, Daughter of *Atlas*, founded in *Peloponneſus* two Towns, call'd after their names *Hyperea* and *Anthea*. Afterwards *Trazen* and *Pitheus* Sons of *Pelops*, having their Seats in the neighbouring Territory, ſoon made themſelves Maſters of the ſaid Towns; and *Pitheus* uniting them into one City, gave it the Name of *Trazen* from his Brother *Trazen*, not long before deceaſed; being alſo called *Aphrodiſias*, *Saronica*, *Poſidonias*, and *Apollonias*, as is mention'd by *Stephanus de Urbibus*. Its Situation according to *Strabo* being 15 *ſtadia* from the Sea, where it hath a fair Port, heretofore called *Portus Saronicus*, and *Pogonus*, in *Greek* Πώγων ſignifying a Beard; whence grew the Proverb of ſending Beardleſs people εἰς Τροιζῆνα, unto *Trazen*; of which ſee *Suidas in voce* Πώγων. *Trazen* at this day according to *Niger* is vulgarly called *Damala*, according to *Caſtaldus*, *Pleda*.

Or [l] *Pelion*, [m] *Prothous* proud Seat?
Third ſtep to Heaven, where *Chiron* laid
[n] In's Cell, which eating Time had made
In the Hills ſide, oft us'd to whet
His * Pupil's Courage, (then too great)
By ſinging to his Harp's tun'd ſtrings
Battels and bloudy Bickerings?

* *Achilles.*

l *Pelion.*] A noted Mountain of *Theſſaly* contiguous to *Oſſa* and *Olympus*, at this day (according to *Jo. Tzetzes*) called *Petras*, which *Dicaearchus Siculus* (as *Iuny l.*2. reports) found, by the meaſure of its Perpendicular, to be 1250 Paces higher than any other Mountain of *Theſſaly*, though *Pliny* ſeems withall to doubt the truth of this Aſſertion.

m *Prothous proud ſeat.*] The Vulgar Latin Editions have inſtead of *Prothous Proteus*, but erroneouſly; which error *Gronovius* by the help of the *Florentine* Manuſcript hath rectified. *Prothous* was Commander of the *Magnetians* in the *Trojan* War, mention'd by *Homer Iliad.*2. in theſe Verſes.

Μαγνήτων δ' ἦρχε Πρόθοος Τευθρήδος ἀγαθός,
Οἳ περὶ Πηνειὸν καὶ Πήλιον οὐλοδένδρεον.

Prothous, Teuthredon's *Son*, *the* Magnets *led*,
Near Peneus *and ſhady* Pelion *bred.*

n *In's Cell, which eating Time had made.*] The Original hath, *montis exeſi antro*; where we may take notice of the different acceptions of the words *antrum*, *caverna*, and *ſpelunca*. As to the firſt we find according to *Ammonius*, ἄντρον εἶναι τὸ αὐτοφυὲς κοίλωμα, a ſpontaneous or natural Cavity. The difference between *caverna* and *ſpelunca* ſome make to be this, that the former is made by cutting into a Rock, the other an accidental *foramen* of the Earth. Others will have the former to be natural, and the later artificial or the work of hands. So *Ammonius*, Σπήλαιον, τὸ χειροποίητον. Now which of theſe was this Cell of *Chiron*, *Statius in* 1. *Achilleid.* will beſt inform us, where he thus deſcribes it:

—— *Domus ardua montem*
Perforat, & certo ſuſpendit Pelion Arcu,
Pars exhauſta manu, partem ſua ruperat aetas.

Where we ſee the Poet's Ingenuity hath united and reconciled the ſeveral differences.

Or

Or make [o] *Caristus*, rich in vein'd
Marble, with various colours stain'd?
Or [p] *Chalcis*, plac'd on a rough Shore,

o *Carystus.*] A Maritim City of *Eubœa*, on the South of the said Island, at the foot of the Hill *Ocha*, looking to the *Myrtoan* Sea; so called from *Carystus* the Son of *Chiron*, whence (says *Stephanus*) by *Theodoridas* it is called *Chironia*, famous for rich Quarries of Marble, the most eminent and noted being that of a Sea-green colour, of which *Statius*;

—— *concolor alto*
Vena mari ——

And elsewhere,

——*gaudens fluctus æquare* (or *fluctu certare*) *Carystus.*

As *Salmasius* (*Notis in Jul. Capitolin.*) reads and corrects the Verse.

p *Chalcis.*] The chief City of *Eubœa*, seated upon the *Euripus*, at this day call'd *Negroponte*, by the modern Greeks *Egripos*, by the Turks *Egribis*, as *Leunclavius* affirms; and so they call the *Euripus* upon which it is seated. Whence *Sponius* (in his *Voyages*) conceives the Original of that corrupt name *Nigroponte* to arise. For the *Franks* (as he notes) at their first coming into these parts, hearing the Islanders say when they went to this Town, Ἐις τὴν Ἔγριπον, i.e. *to Egripos*, from their misunderstood Dialect, and their corrupt pronuntiation thereof, clapping the last letter in τὴν to the beginning of *Egripos*, they formed this name *Negroponte*. Which seems to afford a better Original of the name than that of the *Italians*, who call it *Nigroponte*, from I know not what Bridge of black stone, which never was nor is now to be found. The old *Chalcis* seems to be so called according to *Stephanus*, from *Combe* the Daughter of *Asopus*, called likewise *chalcis*; or as he says, διὰ τὸ χαλκοῦ γένος, from Brass-works or Founderies there first set up: Or as *Bochartus* (*in Chanaan l.1.c.13.*) would rather have it from the *Phœnician* word *halakin*, which signifies to divide, *Quia medium spatium inter* Chalcidem & Bœoticam *impetu maris divisum est, & per angustiam scissum*, (says he) as *Sicily* from *Rhegium*, so called *à rumpendo*, which in Greek is ῥήγνυμαι. *Stephanus* reckons up four other Cities of the same name; one in the Territory of *Corinth*, another in *Æolia*, a third in *Syria*, and a fourth in *Scythia*. See likewise *Sam. Tenullius Notis in Iamblic. chalcidens*; *in Nicomach. Arithm. p.63,64.*

Where the ſwift q *Euripus* does roar?
Or ſhelter in r *Calydna* find,
Eaſily reach'd by any wind?

q *Euripus does roar.*] A narrow Strait of the *Ægean* Sea, running with a violent Eddy between *Bœotia* and the Iſland *Eubœa*, at this day called *Stretto di Negroponte*, famous for its wonderful Tides, of which *Mela*, *Livy*, *Strabo*, *Pliny*, *Suidas*, have written, but diverſly; ſome reporting it to flow and ebbe ſix times, ſome ſeven, ſome no leſs than 14 times in 24 hours. But no better Account can be given hereof, than what is delivered by a late Learned Jeſuit *Paul Babin*, in a Letter of his inſerted by *Sponius*, in his *Voyage into the Levant*, and confirmed by his own experience. According to whom the *Euripus* is ſaid to have two ſorts of Tides, the one regular and common with the Ocean, the other irregular and extraordinary; of which he gives this following Table, reſpecting the ſeveral *phaſes* of the Moon, *viz.*

From the firſt day of the New Moon to the eighth following it is regular; from thence (beginning with the firſt Quarter) to the thirteenth day it is irregular flowing 12, 13, *or* 14 *times, and as often ebbing in* 24 *hours. From thence (about Full Moon) to the twentieth day following it is regular again. Then commencing with the laſt Quarter to the twenty ſixth day it continues irregular; after that reaſſuming its regular courſe. So that in every Moon there are reckoned* 11 *days of irregular, and* 18 *or* 19 *days of regular motion.*

Of the Cauſe of this ſtrange Effect, partly proceeding from Winds, partly from the Influence of the Moon and Eddy-like motions of the Ocean's intercepted waters in that narrow Strait, ſee the Obſervations of the moſt Learned Doctor *Iſaac Voſſius*, *in Melam*, *l.*2. *c.*7. *p.*211.

r *Calydna*] And Iſland ſeated by *Strabo* near *Tenedos* in the *Ægean* Sea. *Heſychius* places it not far from *Rhodes*: ſo called according to *Stephanus* from *Calydnus* the Son of *Cœlus*. Others make two Iſlands of that name, among whom *Lycophron in Caſſandra*, who from them brings the Snakes that murder'd the Sons of *Laocoon*: as *Quintus Smyrnæus* likewiſe, *lib.*12. who makes yet but one Iſland of it, and calls it *Calydna*: and *Euſtathius* (*ad Iliad.*2.) ſays it was called *Calydnæ* plurally, as *Thebæ* and *Athenæ*: being likewiſe called *Calymna* and *Calymnia*, famous for excellent Honey, according to *Ovid. Met. l.*8.

——*Facundaque mella Calydna*:

Whence *Mel Calydnium* and *Calymnium*.

Or

Or [s] *Gonoeſſa*, which ne'r fails
Of ſtormy Blaſts and bluſtering Gales?
Or to [t] *Eniſpe* ſhall we ſteer,
Which *Boreas* angry Breath doth fear?
For Sea-girt [v] *Peparethos* ſtand,

s *Gonoeſſa.*] A City of *Perrhibæa* according to *Stephanus Hom. Il.* 2. and *Euſtathius* upon him makes it a Promontory of *Pelene*, or a City there ſeated, calling it ἀκρωτήριον Γονόεσσαν, *altam Gonoeſſam*. By reaſon of which ſituation it is (as our Author adds) much expoſed to Winds and Tempeſts. *Pauſanias in Corinth.* calls it *Gonuſſa*, and makes it a City ſeated above *Sicyon*; and in *Achaic.* will have its true name to be *Donuſſa*, telling us that *Piſiſtratus*, or whoever was employed by him in collecting the ſcattered Verſes of *Homer* together, through ignorance corrupted its name. *Lycophron* mentions it *ad verſ.* 869. upon which his Commentator *Tzetzes* makes it a City of *Theſſaly*, and adds, that there was a Lake of the ſame name in *Sicily*, to which *Menelaus* in his wandering courſe was driven.

t *Eniſpe.*] A City of *Arcadia*, according to *Stephanus*, and (as he adds) by ſome made to be a City of *Cleitoria* or *Phocis*, mentioned by *Homer Iliad.* 2. where he calls it πετρήεσσαν Ἐνισπήν, which *Statius* (*Thebaid. l.* 4.) hath imitated, where it is by him called *Ventoſa Eniſpe*. *Pauſanias in Arcadicis* writes, that it was by ſome reported to have been an Iſland in the River *Ladon*, as *Statius* and *Rhipe* were; but he cenſures it for a very Erroneous Opinion. *Strabo l.* 8. writes, that both *Eniſpe* and the other two were long before his time ſo utterly ruined, that no remains of them were poſſibly to be found.

v *Peparethos.*] An Iſland in the *Ægean* Sea, one of the *Cyclades* over againſt the Coaſt of *Magneſia*, as *Strabo l.* 3. & 9. places it. *Pliny l.* 4. *c.* 12. places it over againſt Mount *Athos*; *Athos* (ſays he) *anteſe habet inſulas quatuor, Peparethum cum oppido, quondam Euanthum dictam*, for the noble Wine it yielded. It is by *Ovid Met. l.* 7. celebrated likewiſe for its Fertility in Olives in this Verſe;

——*nitidaque ferax Peparethos Oliva.*

It is by *Niger* called *Lemene*, by *Caſtaldus Saraquino*, by others *Opula*. But part of its old name ſeems yet to adhere to it; for in the Vulgar *Nautical Tables* it is called *Peperi*, according to *Ferrarius* and *Bertrand*.

Which

Which lies 'gainst[x] *Acte's* pointed Land?
Or seek[y] *Eleusis* through the Deep,
Where[z] silent Festivals they keep?

x *Acte's pointed Land.*] In all the Latin Originals the Verse is thus read:

—— *Atticâ pendens Peparethos orâ.*

by an unexcusable Error in *Seneca* (as *Gronovius* censures it) as inconsisistent with Geographical exactness. This *Delrius* long since observed, and therefore instead of *Attica* supposes it might be better read *Actia*, from *Acte* a Promontory and City of *Magnesia*, of which *Stephanus in voce* Ἄκτη. Where he likewise adds, that *Demetrius* remembers by that name the Region and Shore by Mount *Athos*, over against which and *Magnesia*, Geographers place the Island of *Peparethos*. Which Conjecture grounded upon fair probability we have followed in our Version.

y *Eleusis.*] A Maritime City of *Attica* seated between *Megara* and *Portus Piræus*, so called διὰ τὴν Δημήτερος ἔλευσιν, *ab adventu Cereris.* For *Ceres* in search after *Proserpina* came thither, and was kindly received by *Celeus*; in requital of which she shewed to his Son *Triptolemus* the way of sowing Corn. Though others report it was so called from *Eleusis* or *Eleusinus* the Son of *Mercury* and *Daira*, Daughter of *Oceanus*, whom some will have to be the Father of *Triptolemus*. At this day it is called *Sepsina*, as *Sophianus* testifies, and famous for the Temple of *Ceres*, where the *Eleusinian* Mysteries were celebrated, built by *Itynus*, and (as *Strabo l.9.* reports) capable of as much Company as any Theatre.

z *Silent Mysteries.*] The *Eleusinian* Rites and Ceremonies were κατ' ἐξοχὴν called *Mysteria*, and observed with so great secrecy, that it was death for any one to reveal them, as is manifest by the story of *Diagoras Melius* his being for divulging them condemned by the *Athenians*, who offered a Talent of Gold to any to kill him, and two Talents to such as should bring him alive to Judgment. Of which *Suidas in voce* Διαγόρ. &c. Hence they are called *Silent Mysteries*, the particular description whereof the Reader may find in *Meursius*, who hath written expressly upon that subject, as *Petrus Castellanus in* Ἑορτολόγ. and *Jo. Fasoldus* in his *Græcorum veterum* Ἱερολογία.

Or

Or *Ajax* his [a] true *Salamine*?
Or [b] *Calydon*, by a wild Swine

a *Ajax his true Salamine.*] The *Salamis* or *Salamine* here meant is an Iſland near the *Athenian* Coaſt, with a City of the ſame name, here called *Ajax his true Salamine*, to diſtinguiſh it from the *Salamine* built by his Brother *Teucer* in *Cyprus* during his Exile. For as *Velleius Paterc.* tells us, *Teucer non receptus à patre Telamone, ob ſegnitiem non vindicatæ fratris injuriæ*, (he means the affront given by *Ulyſſes* about *Achilles* his Arms, the occaſion of his death) *Cyprum appulſus, cognominem patriæ ſuæ Salaminæ conſtituit.* Which *Cyprian Salamine* is by Authors called *Ambigua, quia dubitandum nomen Salaminis fecit*, ſays *Gronovius Obſerv. l.* 1. *c.* 3. the *Attick Salamine* being the true Country of *Ajax*. And therefore by *Manilius* and *Lucan* (as well as by our Author here) the Epithet *Vera* is given to it by *Horace*, to the other that of *Ambigua*, in theſe Verſes, *Od.* 7. *l.* 1.

——— *certus enim promiſit Apollo*
Ambiguam tellure novâ Salaminα futuram.

Apollo *certainly in a new Land*
Promis'd Ambiguous Salamine *ſhould ſtand.*

The Iſtand was anciently (according to *Strabo*) called *Scirus, Cychrea*, and *Pityuſſa*. The modern name (as *Ferrarius* from the Authority of *Sophianus* reports) being *Coluri.*

b *Calydon.*] A City of *Ætolia*, where *Diana* was worſhipped by the name of *Laphria*, who incenſed againſt *Oeneus* for his neglect in ſacrificing to her, ſent the *Calydonian* Boar to waſte his Country, ſlain by *Meleager* and *Atalanta*, of which ſee the Fable in *Ovid. Met. l.* 8. *Pauſanius in Arcad.* reports, that the two great Tuſks of this Boar were kept in the Temple of *Minerva* in *Alea*, a Town of *Arcadia*, and were from thence by *Auguſtus Cæſar* tranſported to *Rome*, one of them being extant in his time half an Ell in length.

His

His furious Miſchiefs fam'd? Or make
For [c] *Beſſa* and [d] *Scarphe*, where the Lake-
Like [e] *Titareſſus* with dull Waves
Creeping along, the Vallies laves?

c *Beſſa.*] A Town of the *Locrians*, mention'd by *Homer Iliad.* 2. ſo called (according to *Strabo* l. 9.) as being ſeated in a Heathy Plain.

d *Scarphe.*] Another City of the *Locrians*, ſeated upon a higher ground, ſo called (according to *Strabo*) in regard the Fields and Country about it were thick beſet with Woods and Fruit-trees. Whence *Caſaubon* upon that place affirms the true name to be *Tarphe.* For Ταρφὲς and not Σκαρφὲς ſignifies *denſitas ſylvarum.* Of which Conjecture of his he is much opinionated, and maintains the former Name to be an inveterate error of the ancient Copies. *Strabo* in the ſame place likewiſe reports, that in his time it was called *Pharyga*, and that *Juno* had there a Temple, and was thence called *Juno Pharygea.* He adds further in his firſt Book, from the Authority of *Demetrius Calatianus*, that it was almoſt totally ruined by an Earthquake. But it ſeems ſome Reliques thereof are yet remaining, and call'd *Bondonitza*, according to *Maletius*, apud *Ferrarium.*

e *Titareſſus.*] Or, as the *Greeks* write it, *Titareſſus*, a River of *Theſſaly*, *qui in Orcus*, ſays *Vibius Sequeſter.* *Strabo* likewiſe (*lib.* 7.) writes, that it was anciently call'd *Europus.* It riſes from the Mountain *Titarus*, and falls into *Peneus*, and by reaſon of the oily thickneſs of it Waters, mingles not with it, but ſwims upon it; *Quem Stygiâ paludi creſcere quidam autumant*, adds *Vibius Sequeſter*; thus deſcrib'd by *Lucan*, *Pharſal. lib.* 6.

Solus in alterius nomen cùm ventrit undæ
Defendit Titareſſus *aquas; lapſuſque ſuperne*
Gurgite Penei *pro ſiccis utitur arvis.*
Hunc fama eſt Stygiis manare paludibus amnem,
Et capitis memorem fluvii contagia vilis
Nolle pati, ſuperûmque ſibi ſervare timorem.

Thus rendred by Mr. *Tho. May.*

Alone his ſtream pure Titareſſus *keeps,*
Though in a different name Flood he creeps;
And, uſing Peneus *as his Ground, he flows*
Above: from Styx *they ſay, this River roſe,*
Who, mindful of his Spring, ſcorns with baſe Floods
To mix, but keeps the reverence of the Gods.

Or

Or shall we at the last set down
In [f] *Pylos*, Aged *Nestor*'s Town?
[g] *Pharis*, [h] *Jove*'s *Pisa*, [i] *Elis* see,

f *Pylos*.] A City of *Messenia*, in *Peloponnesus*. Of which name *Strabo* and *Stephanus* reckon three Towns, whereof two seated upon the Sea-coast. One in *Elis*, at the foot of the Mountain *Scollis*; another in *Messenia*, near *Coryphasium*; a third in *Arcadia*; all in *Peloponnesus*. Every of which, the respective Inhabitants boasted to be the Country of *Nestor*. But the *Nestorian Pylos* was the *Messenian*, which was likewise call'd *Nelea*, by *Pausanias*; by *Ptolemy*, *Abarinus*; by *Stephanus*, *Coriphasium*; by *Suidas*, *Spacteria*; Its modern name, according to *Sophianus*, being *Navarino*; according to *Niger*, and the *Italian Nautical Tables*, (*Teste Leunclavio*) *Zonichia*.

g. *Pharis*.] a City of *Laconia*, mentioned by *Homer*, in his *Catalogue*, or second Book of the *Iliads*, destroy'd, as *Pausanias* writes, by the *Lacedæmonians*, in the time of *Teleclus*, son of *Archelaus*, and Grandson of *Agesilaus*.

h *Jove*'s *Pisa*.] A City and Fountain, in the *Olympic* Plains, where *Jupiter* had his Temple, which *Hercules* intending to destroy, was prohibited by *Apollo*'s *Delphian* Oracle, in these words, Πατρὶ μέλη Πίσης, &c. *Pisa Patri curæ*, &c. here therefore call'd *Jove's Pisa*, chiefly in regard of the *Olympick* Games there exercised. Which honour was the occasion of its ruin; for contesting with *Elis*, about the jurisdiction of celebrating the said Games, the incensed *Elæans* wrought at last its destruction; of which, see *Pausanias*, *l.* 5. & 6. *Strabo* (*l.* 8.) writes, that some made a doubt, whether there ever were such a City as *Pisa*, but allow'd of the Fountain of that name, which, in his time, he says, was called *Bisa*.

i *Elis*.] A City in the Region so called, not far from *Olympia*, which, though *Seneca* here makes to be coæval with the time of the *Trojan* War, yet *Strabo* (*lib.* 8.) affirms the contrary, and says, it was not built in *Homer*'s days, but long after, that is, after the time of the *Persian* War. He asserts likewise, that all those Places in *Peloponnesus*, which *Homer* mentions, were not Cities, but Regions, inhabited by several small *Pagi*, or Boroughs, out of which the Cities, bearing the names of the several Regions, were afterwards collected, ὅτι δὲ καὶ ἡ Ἦλις, &c. And after this manner (says he) the Inhabitants of the several *Pagi*, or Boroughs, in the Region of *Elis* congregated themselves into one City, of the same name.

Adorn'd

[k] Adorn'd with Wreaths of Victory?
Let any Winds our Canvas fill,
And bear us to what Lands they will,
So we poor Wretches [l] *Sparta* miss,
That bred the Bane of *Troy* and *Greece*;
So we at least from [m] *Argos* run,

k *Adorn'd with wreaths of Victory.*] That is, the Crowns gain'd by the Victors, in the *Olympian* Games there celebrated. These Crowns were of Olive-branches, yet not of every kind of Olive-tree, but of that only, which was called κότινος, *i.e. Oleaster*, or the wild Olive. In process of time, they came to be of Gold; of which see particularly *Pascalius, De Coronis, l. 6. c.* 18. 19. & 20. to spare the mentioning of ancient Authors, which *Tiraquel (in Alex. ab Alex. l. 5. c.* 8.) will point out to the more inquisitive Reader. And here *Seneca* again seems to speak proleptically, and by way of anticipation. For *Strabo, (lib.* 8.) affirms, that these Games were not in use in the time of the *Trojan* War, nor this manner of crowning the Victors then practis'd, and that *Homer* makes no mention of them; those by him mentioned being only Funeral Games, or such like solemn Exercises.

l *Sparta.*] The principal City of *Laconia*, called likewise *Lacedæmon*, the birth-place of *Helena*, at this day call'd *Mysithra*, whose modern condition see described by Monsieur *de Guillenière*, in his *Lacedæmone ancienne et Nouvelle.*

m *Argos.*] There are three Cities of this name. The first, *Argos Peloponnesiacum*, the chief City of *Argia*, at this day called *Argo*; the second *Argos Amphilochium*, in *Epirus*, at this day *Anfiocha*; the third, *Argos Pelasgicum*, at this day vulgarly called *Armiro*. The first is that which is bear meant. Se *Ortelius* in *Thesaur. Geograph.* & *Ferrar.*

So

So we the proud [n] *Mycena* ſhun.
So we in [o] *Neritos* ne're plant,
Shorter and narrower the [p] *Zant.*

n *Mycena*] A City of *Argia*, ſo called, from *Mycenus*, the Son of *Sparto*, or *Mycene*, the Daughter of *Inachus*, as ſome will, or from Μύκης, the Pommel of *Perſeus* Sword-hilt falling off there; or from Μύκων, ſignifying likewiſe a Muſhrome, which *Perſeus* pulling up, there guſhed out a ſpring of water, with which he quench'd his thirſt. Upon which accident he there built the City, and called it *Mycene*, as *Pauſanias* writes; or from Μυκήσασθαι, becauſe *Io*, when turn'd into a Cow (as *Stephanus De Urbibus*) there firſt Low'd; the birth-place of *Agamemnon*; at this day called *Agios Adrianos*, according to *Sophianus*; by *Niger*, *Charis*; by *Thevet*, *Grebigni*, as *Ortelius* teſtifies.

o *Neritos.*] An Iſland not far from *Ithaca* and *Zant*, of which *Virgil*, *Æneid* 3. makes mention in theſe Verſes:

—— *Medio apparet fluctu nemoroſa Zacynthos,*
Dulichiumque Sameque & Neritos ardua ſaxis.

There was a Mountain of the ſame name, in *Ithaca*, of both which *Strabo* ſpeaks, *lib.* 10. citing the Authority of *Homer.*

p *Zant.*] An Iſland in the *Ionian* Sea, lying againſt the Weſtern coaſt of *Peloponneſus*, near the entrance of the *Sinus Corinthiacus*, anciently call'd *Zacynthus*, from *Zacynthus*, the Son of *Dardanus* (according to *Stephanus*). *Pliny* likewiſe affirming, that it was before that called *Hyrie*. Its length (according to *Baudrand*, *in Ferrar.*) is reckon'd 25. Miles, its breadth 20. its circumference, 60.

So

So we ne're reach the *treacherous Bay*,
And Shoals of [q] Rocky *Ithaca*.
[r] Who *Hecuba* can tell thy Fate?
(Of Queens the moſt unfortunate!)
What ſervile Hardſhips ſhalt thou try?
Where, or in whoſe Dominions dye?

q *Rocky Ithaca.*] It is noted, (ſayes *Gryphiander, de Inſulis*) that the Poets, when they ſpeak of ſmall and ſtony Iſlands, call them *Rocks*, *Sive quia ſcopulis ſuis munita, ſive quia rem extenuant, & contemptius de eâ loquantur*: So *Virgil. Æn. l.* 3.

Effugimus Ithacæ ſcopulos, Lacertia regnis.

Cicero, de Orator. 1. ſpeaks very undervaluingly of the City ſo call'd, when he deſcribes it to be *in aſperrimis ſcopulis, ceu nidulum, affixam.* This Iſland is in circuit about 25 Miles, inhabited only by Exiles and Pirats; now vulgarly called *Val de Compare*. Yet *Sponius*, in his Voyages into the *Levant*, ſays it is call'd *Fiacabo*, and diſtant about ſix or ſeven Miles from *Dulichium*, or *Thiaki*, as the Modern *Greeks* now call it.

r *Who Hecuba can tell thy Fate?*] *Hyginus, de Fabulis, c.* 111. writes, that *Hecuba*, in her paſſage by Sea, through impatience of her grief, threw her ſelf over-board into the *Helleſpont*, and was transform'd into a Bitch: The Fable ariſing from the acerbity and rage of her ſorrow, which caus'd her to curſe and revile all ſhe met with, eſpecially of the *Greeks*. To which *Plautus*, (*in Menoechmo*) alludes, *Act.* 5. *Sc.* 1.

Hecuba (quod tu nunc facis)
Omnia mala ingerebat, quem quem aſpexerat,
Itaque adeo jure capta appellari eſt Canis.

being ſton'd to death by the *Thracians* in *Cherroneſus*, and a Tomb erected for her in the place, bearing the Title of Κυνὸς σῆμα, or the *Bitches Monument*, which *Pliny* places *in fronte obliquâ Maſtuſiæ*. (a Promontory of the *Thracian Cherroneſus*, over againſt *Sygæum.*) *Strabo*, between the City *Dardanus*, and *Abydos*, over againſt the Mouth of the River, *Rhodius*, in the ſame *Cherroneſus*: *Solinus*, upon the Promontory of the *Aſian Sygæum*; but falſely, as is obſerved by his learned Exercitator, *Salmaſius*. *Cedrenus (in Hiſtor. Compend.)* reports, that ſhe was ſton'd to death on Ship-board, by *Ulyſſes* and his Companions, and thrown into the Sea, near the Promontory *Maronea*, which from that accident

accident they called *Cynossema*. *Suidas* (*in voce* Κυνὸς σῆμα) writes that *Ulysses*, coming to the Cape *Maronea*, and being prohibited by the Inhabitants from taking such necessaries as he wanted, landed his Men, and encountring with them, worsted them, where *Hecuba*, exercising her bitter and invective Language, was ston'd to death by the Souldiers, who there buried her, calling the Place, The *Bitches Monument*. *Ovid. Metam. lib.* 14. tells us yet the story otherwise, which there see. *Julius Pollux*, (*lib.* 5. *c.* 5.) conceives this Κυνὸς σῆμα to be rather the Monument of some famous Dog: of which he gives several instances, as of *Atalanta's* and *Amphippus* their Dogs, in *Calydon* and *Salemine*; and *Gargittius*, *Geryon's* Dog, in *Spain*, who had their Monuments so called. Which conjecture seems not to displease the incomparable *Observator* upon *Mela*, *p.* 129.

H ACT

ACT IV. SCENE. I.

HELENA, ANDROMACHE, HECUBA, POLYXENA.

Helena.

WHere ever *Hymen* is unfortunate,
On whom ſighs, mourning, blood, and ſlaughter wait,
There *Helen*'s a fit [5] *Auſpex*, forc'd t'extend
The Woes of ruin'd *Troy* beyond their End.

5 *Helen's a fit Auſpex.*] The Ancients in contracting, or ſolemnizing Marriages, were directed therein by the flight of Birds, or Augury: And the perſon that perform'd the Augurating Office was called *Auſpex*. The *Romans* were very obſervant hereof for a long time; and though at length, they left off the cuſtom of Augury, yet they ſtill retain'd the Office of *Auſpices*. Of which thus *Cicero*, *De Divinat. l.* 1. *Nihil fere quondam majoris rei, niſi auſpicato, ne privatim quidem, gerebatur; Quod & nunc Nuptiarum Auſpices declarant, qui re omiſſâ, nomen tamen tenent.* Wherefore *Helena* is here not unaptly introduc'd to be *Auſpex*, at the unfortunate and tragical Marriage of *Polyxena*: She being by *Lycophron*, *Adverſ.* 512. compar'd to the Fowl called *Crex*, —*toro peſſima ſemper Avis* (to uſe the Words of *Propertius*) which we in *Engliſh* call a *Daker-Hen*, being a Water-fowl, held to be moſt unluckily ominous in Augury, eſpecially as to Nuptials: Upon which, ſee his Commentator *Tzetzes*, *Canterus*, *Meurſius*, and *Douſa in Propert. l.* 4. *Eleg.* 5.

False

Falſe News of *Pyrrhus* Nuptials I muſt bear,
Gems, and *Greek* Habits for his Bride to wear.
Whilſt (circumvented by my treacherous Wife)
I *Paris* Siſter of her Life beguile;
And beguil'd be ſhe. "'Tis a Courteſy
"Unprepoſſeſs'd with fear of Death, to dye:
Why doubt'ſt Thou to perform thy task? "On thoſe
"The Guilt of inforc'd Crimes lies, who impoſe.
Thou Female Glory of the * *Dardan* Race! * to *Polyxena.*
Heaven now begins to ſhew a friendlier Face
To the Afflicted; does a Mate provide,
Such as not *Priam* could in all *Troy*'s Pride.
For thee to lawful *Hymen's* ſacred Rites,
The Chief of the *Pelaſgian* Name, invites;
Who rules wide *Theſſaly:* Thee † *Tethys*, all
The Watry Powr's, thee, hers will *Thetis* call,
The Seas mild Empreſs! *Pyrrhus* marry thee,
Thou Neece to *Peleus* ſhalt, and *Nereus* be.

† *Tethys and Thetis.*] *Tethys* and *Thetis* were two diſtinct Poetical Deities, *Tethys* being reputed the Daughter of *Calus* and *Tellus*, and Wife of *Neptune*, or *Oceanus*, by whom ſhe had *Doris*; *Doris* by *Nereus* had *Thetis*, who by *Peleus* had *Achilles*. So that *Thetis* was Grandchild to *Tethys*; as is manifeſt by this of *Catullus*; ſpeaking of *Peleus* (*in Epithalam.*)

Tene Thetis tenuit pulcherima Neptunine!
Tene ſuam Tethys conceſſit ducere Neptem?

See, in further Confirmation of this, *Apollodorus. l.* 1. *c.* 2.

Put off these sad, and Festive Habits take,
Unlearn thou Captive art, and Captive make.
Thy Hair frightfully staring, recommand
To order, by some curious Dressers Hand.
This chance may raise thee to a better State;
" Captivity hath made some Fortunate.

Andromache.

Was this then only wanting to our Woes?
This? To rejoyce, when *Troy* in Ashes glows?
O time for Nuptials fit! but who denies,
Or doubts to Wed, when [v] *Helen* does advise?
Helen the Bane, the Ruin, and the Pest
Of either Nation; See these Graves! where rest
Their valiant Chiefs! These Fields! 'bout which are spred
The bared Bones, sad Reliques of their Dead.

v *Helen.*] It may not perhaps be altogether impertinent in this place to say something of the Name of *Helen*, which seems to be derived from the Accident of her Birth, her Mother being deliver'd of her ἐν ἕλει, *in Palude*, as *Ptolemaus Hephestion*, *l.* 4. *Nov. Histor.* reports; her proper Name being *Echo*, which she gain'd from her notable cunning, in counterfeiting the Voices of others. Of which *Homer*, as cited by the said *Ptolemaus Hephestion* says:

Πάντων Αργείων φωνὴν ἴσκεσ' ἀλόχοισιν.

Argivum uxores imitata est vocibus omnes.

She was likewise, as the same *Hephestion* writes, call'd *Leonta*.

These;

Theſe, theſe, thy Marriage ſcatter'd, with a flood
Of *Europe*'s beſt, and *Aſia*'s braveſt blood:
Whilſt thou at eaſe ſaw'ſt both thy Husbands fight,
Careleſs on which the Victory ſhould light.
Go then, and for theſe Wedding Joys prepare!
For Nuptial Lights and Torches never care;
Troy's Flames will thoſe ſupply. Now *Troades*
The Marriage Rites of *Pyrrhus* ſolemnize
As they deſerve; that is, with tears and cryes.

Helen.

Though mighty Grief no curb, no reaſon knows,
But oft hates thoſe are ſharers in its Woes;
Yet 'fore a Partial Judge can I defend
My Cauſe; who ſuffer more than you pretend.
Andromache for *Hector*, *Hecuba*
For *Priam*, freely mourns; I cloſely pay
My conceal'd Sighs for *Paris*. 'Tis ſevere,
Hateful and ſad, a ſervile Yoak to bear.
Yet that have I endur'd, theſe ten years paſt.
Your Houſhold Gods are ſack'd; *Ilium* laid waſt.
To loſe ones native Land, is a ſad curſe;
To fear, like me, without Relief, yet worſe.
A fellow-ſufferance does your Woes aſſwage.
'Gainſt me, the Victors both, and vanquiſh'd rage.
Whom you muſt ſerve, Chance yet hath ſcarce deſign'd,
I'me ſure, without a Lot, a Lord to find.
You'l ſay I was to *Troy* the cauſe of War,
And her ſad Ruin. Take what you'inter,

To be a Truth; if you can prove that e're
A *Spartan* Ship me to your Coasts did bear.
But if by *Phrygians* I a Prize was made,
And to her Judge a Gift by *Venus* paid,
Excuse then *Paris*. For our Cause, 'twill come
'Fore a rough Judge; it waits *Atrides* Doom.
But now, *Andromache*, thy Plaints laid by
A while, to bow this resolute Virgin try.
I scarce can hold from Tears. ——

Andromache.

The thing is sad
That *Helen* weeps for; it must needs be bad.
But wherefore weeps she? say! what new Deceit?
What mischief plots *Ulysses*, that grand Cheat?
Must from *Idæan* Rocks the Maid be cast?
Or from this Tow'r, or yond' Clifts, into vast
Seas hurld? where with his crook'd and ragged side
Lofty *Sygæum* does imbay the Tide?
Speak! What beneath thy looks sly vail is laid?
No Ill, but's less, than *Pyrrhus* to be made
To *Priam* Son in Law, and *Hecuba*.
What Pains, what Torments, must we suffer? say!
For this from our Woes sum may well be spar'd;
To be deceiv'd. To dye, w'are All prepar'd.

Helen.

Would Heav'n, the Gods Interpreter had doom'd
Me to have dy'd; and at *Achilles* Tomb

By

By *Pyrrhus* furious Hand t'have fall'n! that I
With thy ſad Fate, *Polyxena!* might vye,
Whom *Thetis* Son, (t'his Grave firſt victim made)
Demands for Spouſe in the *Elyſian* ſhade.

Andromache.

See how great joy does her high ſoul expreſs
At her declar'd death! Royal Robes and Dreſs
Now ſhe aſſumes, now yields t'adorn her head;
To *dye* ſhe *Marriage* thinks, but *Death* to *wed.*
Her aged Mother yet at the Report,
Is Thunder ſtrook; nor more can Grief ſupport,
With this ſurcharge oppreſt.— Courage! recall
Your Life and Spirits, Madam? — On how ſmall
A Thread hers hang! — how little will ſuffice
T'eaſe *Hecuba* of all her Miſeries!
She breaths, and comes t'her ſelf again: — I find
Death to the Miſerable is unkind.

Hecuba.

Yet lives *Achilles* to the *Phrygians* Woe?
Yet does he plague us? Is he ſtill our Foe?
O *Paris* feeble Hand! his very Grave
And Aſhes thirſt our wretched Blood to have.
Once me a happy Troop of Children round
On every ſide enclos'd; enough I found
T'impart to all my Kiſſes; nor could tell
'Mong ſuch a fair and numerous Iſſue, well

How

How to divide a Mother. Now, there's none
Left me but this, my ſole Companion,
My Joy and Comfort in Affliction
This, this poor Girl; The laſt Remain of all
Hecuba's Race! ſhe only lives to call
Me Mother. — Leave hard-temper'd Soul my Breaſt!
And this one Funeral after all the reſt
Remit at length to me. * She changes hue, * to *Polyxena.*
A ſhow'r of Tears does her pale Cheeks bedew.
Rejoyce dear Child! gladly *Andromache*,
Gladly *Caſſandra* thus eſpous'd would be.

Andromache.

We, We poor Wretches, *Hecuba*, are moſt
To be deplor'd; who muſt on Seas be toſt,
Now here, now there, and God knows whither hurried!
x She's * happy; by Fates deſtin'd to be buried * *Polyxena.*
In her own native Land.

x *She's happy, &c.*] The Author ſeems to have taken this from *Virgil* (as he from *Euripides* in *Troad.*) where (*l.* 3. *Æneid.*) *Andromache* thus ſpeaks:

O ſolix una ante alias Priamæa Virgo!
Hoſtilem ad Tumulum Trojæ ſub mœnibus altis
Juſſa mori; quæ ſortitus non pertulit ullos,

Nec

Nec victoris Heri tetigit Captiva Cubile.
Nos Patriâ incensâ, diversa per Æquora vectæ, &c.

O thou of Priams *Daughters the moſt bleſt!*
Who under Troy's *high Walls felt Deaths Arreſt*
At thy Foes Tomb? not drawn by Lot, or led
Captive, to touch a Conquering Maſters Bed.
We, our Town burnt, through diverſe Seas are born, &c.

Helen.

You'd grieve yet more
Did you but know what Lot's for you in ſtore.

Andromache.

Is of my Woes yet any Part unknown?

Helen.

The Captives Dooms th'impartial Urn hath ſhown.

Andromache.

Whoſe Slave am I? Whom muſt I Maſter call?

Helen.

Unto the *Scyrian* Youth, by Lot you fall.

Androm.

Andromache.

Happy *Caſſandra!* whom Prophetic Rage
And *Phœbus* from the Lot does diſengage.

Helen.

She's *Agamemnon*'s Prize.

Hecuba.

Is *Hecuba*
By any ſought for?

Helen.

You a ſhort-liv'd Prey
Are to *Ulyſſes*, 'gainſt his will, become.

Hecuba.

O who could be Diſpenſer of a Doom
So cruel and tyrannical! that brings
Queens to be Slaves to thoſe that are not Kings?
What God does ſo unluckily diſpoſe
Poor Captives? What ſtern Judge, unto our Woes
Weight adding, does ſo little underſtand
To chooſe us Lords? and with a rigorous Hand
Deals ſuch croſs Fates to Wretches? What dire Lot
T'*Achilles* Arms does *Hector*'s Mother put?

Given

Given to *Ulyſſes*! —— Now indeed diſtreſt
I ſeem; with all Calamities oppreſt.
I ſhame at ſuch a Lord, not Servitude.
Muſt he then who *Achilles* Spoils indu'd,
Have *Hector*'s too? And muſt the barren, ſmall,
And Sea-girt *Ithaca* give me Funeral?
Lead, Lead, *Ulyſſes*, when you pleaſe; no ſtay
I'le make, but follow thee, my Lord. And may
My own Fates follow me. No calms aſſuage
The angry Seas, let them with Tempeſts rage.
May Wars, Fire, mine, and *Priam's* Miſeries
Purſue you; and 'till thoſe Plagues come, ſuffice
It, this is ſure: *You have your Lot; I yet*
Have rob'd you of all hop'd-for Benefit.
But ſee with a precipitated Pace
Where *Pyrrhus* comes? with fury in his Face.
Pyrrhus, Why ſtopp'ſt thou in thy Bloody Race?
Sheath in this Breaſt thy Sword: Let Death in fine
Achilles Father in Law and Mother join.
Go on thou Murderer of the Aged! On!
This Blood fits thee: To Execution
Drag hence a Captive Wretch: And by ſo vile
Abhorr'd a Slaughter, Gods above defile,
And Ghoſts below. — What, ſhall I pray for you?
Seas to ſuch diſmal Sacrifices due.
On your whole Fleet, your thouſand Ships, like curſe
Fall, I wiſh that ſhall carry me, or Worſe.

CHORUS.

CHORUS.

TO those that Mourn, 'tis sweet Relief,
When Nations Sorrows eccho to their Grief.
Less felt is that Afflictions Sore
Which numerous Sharer's mutually deplore.
Sorrow is like Infection; loves t'obtrude
It's-self upon a Multitude.
And counts it some content,
Not singly to Lament.
There's none denies to bear that Fate
All suffer under: in a common Woe
None thinks himself unfortunate,
Though he be so.
Take hence the Happy, lay the Rich aside,
Whose Gold, and Fertile Acres is their Pride,
The Poor will raise their drooping Heads. There's none
Miserable, but by Comparison.

To those by great Calamities o'retook,
'Tis sweet to see none wear a chearful look.
Sadly that Man his Fate bewails,
Who in a *Private Vessel* Sails;

y *In a Private Vessel.*] In this manner, *Titus* first, afterwards *Trajan* punished the false Informers and Calumniators of their Times, by putting them into an empty Vessel alone, without any help or Companion, and so exposing them to Sea; Of which *Pliny* in *Panegyr. ad Trajanum. Vide etiam Casaubon. in Suetion. p.* 36.

And

And naked, helpleſs, and forlorn,
Sinks in the Port to which his Courſe was born.
Storms and his Fate, he bears with evener Mind,
Wo ſees a thouſand Ships before him drown'd,
And all the Shore ſcatter'd with Wrecks does find,
Whilſt Waves by *Corus* daſh'd 'gainſt Rocks reſound.
Phryxus for *Helen's* ſingle loſs complain'd,
When [z] by the *Gold-fleec'd Leader of the Flock*
They both were took
(Brother and Siſter) on his Back.
And ſhe in mid-Seas fell a help-leſs Wrack.
Deucalion yet and *Pyrrha*, both refrain'd
From Tears, when they the ſwelling Sea beheld,
And nothing but the Sea that ſweld:
Of *Loſt Mankind*, all that remain'd.

But theſe ſad meetings, theſe our mutual Tears
Spent to deplore our miſerable State,
The Fleet, which ready now to ſail appears,
Will ſtrait diſſolve and diſſipate.

z *The Gold-fleec'd Leader of the Flock*, &c.] *Seneca* doubtleſs reſpected this Place of *Manilius*, *l.* 4. ſpeaking of the *Celeſtial Ram*.

Adſcrit in vires Pontum, quem vicerat ipſe
Virgine delapſâ, cùm fratrem ad littora vexit,
Et minui deflevit onus, dorſúmque levari.

What *Manilius* applied to the Ram, *Seneca* more ſuitably transfers to *Phryxus*.

Soon

Soon as the Trumpets hasty sound shall call
The Mariners aboard, and all
With favouring Gales and Oars for Sea shall stand,
When from our sight shall fly our dear-lov'd Land:
What Fears will then our wretched Thoughts surprize,
To see the Land to sink, and the Sea rise?
When *Ida*'s tow'ring hight
Shall vanish from our sight;
The Child shall then unto its Mother say,
The Mother to her Child, pointing that way
Which tends unto the *Phrygian* Coast;
Lo! yonders *Ilium* where you spy
Those Clouds of Smoke to scale the Sky.
By this sad sign, when all marks else are lost,
Trojans their Country shall descry.

ACT

ACT V. SCENE I.

NUNCIUS, ANDROMACHE, HECUBA.

Nuncius.

O Horrid, cruel, curſed Fates! What Crime
Hath bloody *Mars* yet ſeen in Ten Years Time
Like ſad or barbarous! where ſhall I begin?
With your Woes, Madam? Or yours, Aged Queen?

Hecuba.

Whoſe Woes ſoe're you tell, they're mine; each Breaſt
Bears its own Griefs, but mine's with all oppreſt;
The univerſal ſorrow: None can ſay
He's wretched, but he's ſuch to *Hecuba.*

Nuncius.

The Virgin's ſacrific'd; and the Youth caſt
From the Tow'rs height: Both brave yet at the laſt.

Androm.

Andromache.

Relate the Series of their Deaths: declare
This double Tragedy: I long to hear
The ſum of all my Griefs. Speak then, and ſhow
The entire complement of all my Woe.

Nuncius

A Tow'r yet ſtands; All now that's left of *Troy*,
Whence, bearing in his Arms his Ages Joy,
His little Grandſon; *Priam* us'd to view
His Troops, and order what thoſe Troops ſhould do.
Thence, (when brave *Hector* in that glorious Fight
What time the routed *Greeks* he chac'd in flight
With Sword and Fire) to young *Aſtyanax*
The old King ſhow'd his Fathers valiant Acts.
This noted Tow'r, once our Walls chiefeſt Grace,
(Now a curſt Rock, and a deteſted Place)
Huge crouds of Souldiers with their Troops ſurround.
A Sea-man ſcarce to guard their Fleet is found,
All thither flock: To ſome a Hill does lend
From far an open Proſpect, ſome aſcend
The Rocky Cliſts, and there, eager to ſee,
On Tiptoes ſtand. Some climb this neighbouring Tree,
Some that: Th'adjoyning Woods tremble to bear
The numerous Spectators. Some there are

Climb

A Tow'r yet ſtands, &c.] This was Part of the *Scæan* Gate, famous in the *Trojan* Story above the other five (for *Troy* had ſix Gates) *viz.* the *Antenorian*, the *Dardanian*, the *Ilian*, the *Cæumbrian*, the *Trojan*, and the *Scæan*, which laſt, ſome will have ſo called *quia in læva urbis Parte ſita*. Some from the fatality of the Place, or ſiniſtrous Conſultations there had by the *Trojans*. *Strabo*, *l.* 13. conceivs it to be a *Thracian* Name, as *Scæus Amnis*, &c. others conceive it ſo call'd, from its Builder: *Servius* in 3. *Æneid.* derives the Name ἀπὸ τῆ Σκηνοπηγίᾳ *i.e. Tentorio aut Tabernaculo*: becauſe the Sepulchral Monument of *Laomedon* was plac'd over it, which Etymologie of *Servius*, though approv'd of by *la Cerda*, is yet by the learned Monſieur *Bachett*, in his excellent (and not vulgarly known) Commentaries upon *Ovids* Epiſtles, cenſur'd for a very extravagant one.

Climb up ſteep Precipices, ſome beſtride
Ridges of half burnt Houſes, others ride
On pieces of the Broken Wall; and ſome,
To ſee his Son's Death, get on *Hector's* Tomb.
Ulyſſes proudly ſtalks through all the throng,
As Way was made; leading in's Hand along
The Princely Youth; who makes no ſluggiſh ſtop
In this ſad March; but gaining the Tower's top,
Thence, here and there, with an undaunted Geſt,
Caſts round his angry Eyes: Of ſome fierce Beaſt,
As a young tender Cub, not able yet
To tyrannize with murdering Fangs, does threat
And vainly ſnarls, and ſnaps, and ſwells with rage;
The Princely Captive on this lofty Stage
Like courage ſhows; and from all hearts does force
Compaſſion; ev'n *Ulyſſes* feel's remorſe.
He weeps not yet for whom all elſe ſhed tears.
Now whilſt *Ulyſſes* (as * injoyn'd) prepares * by *Calchas*.

His ſolemn Speech; and with ſet Pray'rs invites
The cruel Gods to thoſe more cruel Rites,
He nimbly of his own accord, leaps down
Amid'ſt the Ruin's of his State and Town.

Andromache.

What *Colchian*, or what wandring *Scythian*,
Or *Hyrcan*, bordering on the *Caſpian* Main,
That knows no Law, would ſuch an Act have dar'd?
Cruel *Buſyris butchering* Altars, ſpar'd
Yet Childrens Blood; nor ever *Diomed*
His Horſes with the fleſh of Infants fed.
Who'l take thy Limbs, and give them Funeral?

Nuncius.

What Limbs could there be left by ſuch a Fall?
His Bones were cruſh'd to pieces; Nor one Grace,
Or mark was left in Body or in Face
Reſembling his Illuſtrious Father: All
Were utterly defac'd by the ſad Fall.
His Neck was broken. His Head 'gainſt a Rock
Encountring, daſh'd his Brains out with the knock.
Nought but a ſhapeleſs Trunk he lay.

Androm.

Andromache.

Ev'n ſo
Too like his Father.

Nuncius.

From this Scene of Woe
The *Greeks* next, (weeping yet for what they'd done)
To act another Crime as barbarous, run
In haſt t' *Achilles* Tomb; whoſe farther ſide
[a] *Rhetæan* Waves beat with a Gentle Tide.
Th' Extreams to that oppos'd, a Champaign Ground
Inveſts; in th' mid'ſt of which a Vale is found,
From whoſe low Edge a hilly Ridge aſcends,
And 'bout it like a Theatre extends.
The Shoar is covered with the numerous Preſs.
Some think this done in order to releaſe
Their Navies ſtop; ſome look on the Deſign
As meant t'extirpate all *Troy*'s Hoſtile Line.

[a] *Rhetæan*, &c.] *Pliny*, *Solinus*, and *Seneca* place *Achilles* his Monument on the *Rhetæan* Promontory; But againſt the Authority of *Strabo*, and Poetical Story; by whom, (as by *Lucian* in *Charonte*,) it is ſeated on the *Sigæan* Promontory. See *Salmaſius in Solinum. p.* 869. and Dr. *Voſſius* in *Melam. p.* 98.

Moſt of the giddy Vulgar ſeem to hate
The Act, they come to ſee and perpetrate.
Trojans attend too; and with fearful Eyes
Expect the laſt of all *Troy's* Tragedies.
When ſtrait, as at our ſolemn Marriage Rites,
In head of all, are born the Nuptial Lights:
Next *Helen*, as the Brides ſad *Prenuba*
Comes with dejected meen; whilſt *Phrygians* pray,
So may *Hermione* wed; and ſo may ſhe
Return'd with ſhame to her firſt Husband be.
Trojans and *Greeks* are both with Horrour ſtrook,
When forth the Princeſs comes; with ſubmiſs Look,
But Cheeks that dy'd in modeſt Bluſhes ſhine,
More Beautiful in this her ſad Decline.
As *Phœbus* ſeems to caſt a ſweeter Light
Now near his Set, when the approaching Night
Invades the confines of the doubtful Day.
The vulgar Minds are loſt in ſtrange Diſmay;
Who (as their Cuſtom is) always commend
Thoſe who are going to their fatal End.
Her Beauty ſome, others her Youth as much.
Some the ſenſe does of her chang'd fortune touch.
All her high Spirit praiſe; that Death dares meet.
Fearleſs, ſhe outſteps *Pyrrhus*; whilſt to ſee't,
Some quake, ſome pitty, ſome admire. Now come
To the Lands Point, *Pyrrhus* his Fathers Tomb
Aſcends; nor does the ſtout *Virago* ſhrink
Or draw one Foot yet back, though at Deaths brink,
But with a ſtern look, *Pyrrhus* to provoke,
Turns to receive the Sacrificing Stroak.

Pitty

Pitty at once, and wonder all minds fill,
Seing her ſo brave, and *Pyrrhus* ſlow to kill.
Soon as his Hand into her tender Breſt
Had forc'd the murthering Steel, a full ſtream preſt
Of bubling Gore through the large wound: nor dy'd
Her Courage yet: ſhe fell as though ſhe try'd
T'oppreſs *Achilles* in his Grave, and force
The Earth to lye yet heavier on his Corſe.
Both ſides, the *Phrygians*, and the *Greeks* lament:
Theſe timerouſly, their Sighs thoſe louder vent.
This was the Order of the Sacrifice.
Nor on the Grounds hard Surface ſtagnant lies,
Or floats in ſtreams the ſacrificed Blood;
The thirſty Grave ſoon drunk up all the Flood.

Hecuba.

Go, go ye *Greeks!* now ſeek your Homes again,
With your wing'd Fleet ſecurely plough the Main,
The Royal Virgin, and the Youth are ſlain.
The War's now ended. —Would my life were ſo.
Where ſhall I bear this Burden of my Woe?
How quit my Deaths vivacious *Remora?*
For whom ſhall I my Tears ſad Tribute pay?
For my Girl? Grand-ſon? Husband? Country loſt?
Or for all theſe at once? or my ſelf moſt?
Whoſe only wiſh is Death. Cruel! thou hy'ſt
To murder Infants; to young Virgins fly'ſt:
Each where mak'ſt haſt to kill: But me alone
Thou fear'ſt; and ſhun'ſt, though all night call'd upon

'Mid'ſt Fire and Sword: — Nor Rage of hoſtile Pow'rs,
Nor Flames, nor Ruins of *Troy's* falling Tow'rs,
One poor old Woman could diſpatch. How nigh
To thee, yet (*Priam!*) when thou fell'ſt, ſtood I?

Nuncius.

Away to Sea, ye Captives! now unmor'd
The *Greek* Fleet hoiſes Sail: Haſt, haſt aboard.

FINIS.

A TABLE OF THE *PRINCIPAL MATTERS* IN THE ANNOTATIONS.

A.

Abraham's Intention in offering up of *Isaac* mis-interpreted by the *Heathens*, and erroniously made the occasional Introduction of Humane Sacrifices. *Pag.* 37

Achilles at his first Arrival at *Troy*, kills *Cycnus*. 21

Slain by *Paris*. 23

Honour'd after Death with divine Rites. 43

Conceal'd in *Scyros* among King *Lycomedes* his Daughters, in the Habit of a Virgin, and call'd *Pyrrha*. 24

Takes *Lesbos*. Kills *Trambelus*. Layes Siege to *Methymne*, and causes *Pisidice*, who had betray'd the Town to him, to be ston'd to death. 24

Discover'd in his disguise by the Stratagem of *Ulysses*. 25

Wounds *Telephus*, and cures him. *Pag.* 26
Takes *Thebes*, *Lyrnessus*, *Chryse*. *Tenedos*, *Cille* in his March to *Troy*.
Kills *Memnon*, *Hector*, and *Penthesilea*. p. 28, 29, 30, 31.
His Character. 32
His Lute. 39
His Tomb not on the *Rhetæan*, but *Sigæan* Promontory. 113
Acte, a Promontory and City of *Magnesia*, 90
Agamemnon and *Menelaus*, supposed Sons of *Pisthenes*, and not of *Atreus*. 43
Ajax Oileus, ravishes *Cassandra* in the Temple of *Minerva*. 6
Amyclæ, a City of *Laconia*, at this day call'd *Vordonia*, or *Vordona*. 10
Another in *Italy*, destroyd through the silence of its Inhabitants. *ibid.*
Anteor's Wife. 9
Argos, three Cities in *Greece* of that name. 94
Ashes, strown upon the Heads of those that mourn'd for the Dead. 12
Asia Minor, or *Anatolia*, its several Parts or Provinces. 2
Under the Dominion of *Priam*. *ibid.*
Assaracus, not the Son, but Brother to *Ilus* 4
His Genealogy, according to *Apollodorus* and *Conon*. *ibid.*
Atreus and *Thyestes*, the Crimes of their Families. 42
Their Descent and Genealogy. 43

B

Bessa, a Town of the *Locrians*. 92
Reason of its Denomination. *ibid.*
Breasts beaten, a usual Expression of Funeral Sorrow. 13

C

Calydna, an Island in the *Ægæan* Sea. 88
Call'd likewise *Calymna*. *ibid.*
Famous for Excellent Honey. *ibid.*
Calydon, a City of *Ætolia*, where *Diana* was worshipped by the Name of *Laphria*. 91
Calydonian Boar, his Tusks transported by *Augustus Cæsar* to *Rome*. *ibid.*
Extant in the time of *Pausanias*; one of them half an Ell in length. *ibid.*
Captives, how ordered in the Triumphal Processions of the Antients. 16
Carystus, a Maritime City of *Eubœa*, famous for rich Marble Quarries. 87
Cassandra, her Prophecies, forbidden by *Apollo* to be beleiv'd. 5
The reason thereof.

Caycus, a River of *Mysia*, its several ancient Names, its modern. *Pag.* 29
Cephalenia, an Island under the Dominion of *Ulysses*. 60
Call'd anciently *Same*, *Samos*, and *Taphos*. *ibid.*
Chalcis, the Chief City of *Eubæa*, upon the *Euripus*. 87
Whence so called. *ibid.*
Call'd at present *Negropont*. *ibid.*
The Original of that Name. *ibid.*
Chiron, his Cell. 86
Difference between *Antrum*, *Caverna*, and *Spelunca*. *ibid.*
Which of these was *Chiron*'s Cell. *ibid.*
Chryse, a Town of *Phrygia Minor*, where *Chryses* the Priest of *Apollo*, and Father of *Astynome*, or *Chrysis* lived. 27
Cause of Difference between *Agamemnon* and *Achilles*. *ibid.*
Cybele, so call'd from the Mountain of that Name. 10
Cycnus, the Son of *Neptune*, Slain by *Achilles*. Five of that Name famous in the Poetic Stories. 21

D

DAncing a part of the Religious Worship of the antient *Ethnicks*. 79
Saltatio ὑπορχηματικὴ in Honour of *Apollo* describ'd. *ibid.*
Saltatio Corybantia in Honour of *Cybele* the *Phrygian* Goddess. *ibid.*

E.

EArthquake call'd μύκτη *seu Mugiens*. 20
The cause thereof. *ibid.*
Eleusis, a Maritime City of *Attica*, famous for the Temple of *Ceres*, and the *Eleusinian* Mysteries. 90
Elysian Fields, where seated. 18
Whence so called. *ibid.*
Enispæ, a City of *Arcadia*, or *Phocis*. 89
Euripus, a Narrow strait between *Bœotia* and *Eubæa*. 88
Famous for its wonderful Tides, which see describ'd. *ibid.*
Eyes of the dying clos'd by those of their nearest Relations. 47

F.

Funeral Pile, the Cuſtom or Ceremony of ſetting Fire to it. *Pag.* 49
Funeral Torches, how made. *ibid.*
Funeral, whence denominated. *ibid.*

G.

Gyron, a City of *Macedonia*, call'd at this day *Tacchi volicati.* 83
Gods, why call'd *Eaſy.* 1
Gonuſſa, a City of *Perhibea*, or Promontory of *Pelene.* 89
By *Pauſanias* call'd *Donuſſa.* *ibid.*
Grecian Fleet, in the Expedition againſt *Troy*, of what Number of Ships. 34
Computation of the Army tranſported in the ſaid Ships. *ibid.*
& *pag.* 35

H.

Hair, torn by thoſe that mourn'd for the Dead. 12
Hector Exemplary for his Piety as well as Valour. 18
For which deſigned after death for the Iſlands of the Bleſſed. *ibid.*
His faſhion or manner of wearing his Hair peculiar. 56
Imitated and affected by *Caligula*, *Nero*, and others of the *Claudian* Family. *ibid.*
Hecuba, her Dream of being deliver'd of a Firebrand, when with Child with *Paris.* 5
Her Death. 96
Where buried. *ibid.*
Her Monument call'd Κυνὸς Σῆμα. *ibid.*
The Reaſon thereof. *ibid.*
Helena Auſpex at the Tragical Marriage of *Polyxena.* 98
Compar'd to the Fowl call'd *Crex*, or the *Daker* Hen, ominous in Augury, eſpecially as to Nuptials. *ibid.*
Derivation of the Name *Helena.* 100
Her proper Name *Echo.* *ibid.*
Call'd likewiſe *Leona.* *ibid.*
Helenus his Wife. 9

I.

INformers and Calumniators, how punished by *Titus* and *Trajan* the *Roman* Emperours. *Pag.* 108
Folcos, a City of *Thessaly*, at this day call'd *Jacco*. 85
Said (but erroneously) to have been the place whence *Jason* and the *Argonauts* set Sail. *ibid.*
Not a Port Town, but seated 30 *Stadia* within the Land. *ibid.*
The Port belonging to it being *Pagasa*, the place where *Argo* was built. *ibid.*
Ithaca, call'd a Rock, by way of Diminution. 96
Its modern Name *Fatacho*. *ibid.*
Distant 6 or 7 Miles from *Dulichium*, which the modern *Greeks* now call *Thiaki*. *ibid.*
Jupiter Hercæus his Temple, the *Sacrarium* of *Troy*. 6
The place where the *Trojan* Kings were inaugurated. *ibid.*
At whose Altar *Priam* is said to have been slain. *ibid.*

K.

KNees, embraced by Suppliants. 72
Reason of that Custom among the Antients. *ibid.*

L.

Lyrnessus, a City of *Troas*, the Birth-place of *Hippodamia*, or *Briseis*, Daughter of *Briseus*. 27

M.

Melibœa, a City, ennobled by the Birth of *Philoctetes*, to whom *Hercules* bequeathed his fatal Shafts that were to be employ'd against *Troy*. 84
Memnon, Son of *Tithon*, (*Priam*'s Brother) and *Aurora*, or of *Tithon* and *Cissia*. 31
Brought 10000 *Æthiopians*, and 10000 *Susians*, to the Relief of *Troy*. *ibid.*
Slain

Slain by *Achilles*. Pag. 30
Two of the same Name mentioned by *Philostratus*, the one an *Æthiopian* Prince, the other a *Trojan*. *ibid.*
Modon, a City of *Peloponnesus*, on the Borders of *Messenia*. 83
By the *Turks* at this day call'd *Moytune*; being a Bishop's See, under the Arch-bishop of *Patras*. 84
Mycenæ, a City of *Argia*, the Birth-place of *Agamemnon*. 95
Whence so called. *ibid.*
Its modern Names. *ibid.*

N.

Nerítos, an Island not far from *Ithaca* and *Zant*. 95
A Mountain of the same Name likewise in *Ithaca*. *ibid.*

O.

Olenos, a City of *Achaia*, thin Peopled; in *Strabo*'s time totally deserted. 84
Olympian Games. The Victors therein crown'd with Wild Olive. 94
In after-times with Crowns of Gold. *ibid.*
Not known in *Homer*'s time. *ibid.*
Orestes, Son of *Agamemnon*, formerly call'd *Achæus*. 167
Born on the Feast-day of *Ceres*, surnamed *Erinys*. *ibid.*
Implying thereby that he should be vex'd by Furies. *ibid.*

P.

Patroclus, slain in *Achilles* his Armour, by *Euphorbus* and *Hector*, not without the assistance of *Apollo*. 55
Pelion, the highest Mountain of *Thessaly*. 86
Its Perpendicular height, according to the measure of *Dicæarchus Siculus*. *ibid.*
Penthesilea, Queen of the *Amazons*, slain by *Achilles*. 31
Who seeing her dead Beauty became passionately in Love with her. *ibid.*
Peparethus, an Island in the *Ægean* Sea, one of the *Cyclades*. Its modern Names. 89
Pergamus, the Citadel of *Troy*. That Part which was more especially said to have been immur'd by the Gods. 4

Phthia, a City and Region of *Theſſaly*. Pag. 82
Two Cities of that Name, one in *Theſſaly*, the other in *Achaia Phthiotide*. *ibid.*
One the Birth-place and Principality of *Achilles*; the other under the Dominion of *Proteſilaus*. *ibid.*
Piſa, celebrated for the Temple of *Jupiter*, and the Olympick Games. 93
Deſtroy'd by the *Elæans* its Neighbours. *ibid.*
Pleuron, a City of *Ætolia*. There were two of the ſame Name, the Old and the New. 85
At this day call'd *Bozichiſtran*. *ibid.*
Præfica, πρόμολος, Chief of the Women Mourners, and Directreſs of the Lamentations made at the Funerals of the Dead. 11
Priam his Sons and Daughters. 7
Twice captiv'd. 14
Where and how ſlain. 15
Call'd by *Tiberius* and *Nero*, *The happieſt of Men*, for that he ſaw his Country and Kingdom deſtroy'd with himſelf. 17
His firſt Name *Podarces*.
Whence called *Priamus*. *ibid.*
Protheus, Commander of the *Magnetians* in the *Trojan* Wars. 86
Pylos. Three Cities of that Name, each claiming to be the Country of *Neſtor*. 93
Pyrrhus, introduc'd by *Seneca* to perſonate *Nero*. 32

R.

Rhetæan Promontory 115

S.

Salamis, or *Salamine*, an Iſland near the *Athenian* Coaſt. 91
The Birth-place of *Ajax*. *ibid.*
Called therefore *Ajax* his *true* Salamine, to diſtinguiſh it from the *Cyprian* Salamine, built by his Brother *Teucer*, which was call'd *Ambiguous*. *ibid.*
Call'd at this day *Coluri*. *ibid.*
Scæan Gate, why ſo call'd. 113
Scarphe, a City of the *Locrians*. By *Cauſabon* conceiv'd to be truller call'd *Tarphe*. 92
The reaſon of its Name. *ibid.*

Scyros, an Island in the *Ægean* Sea, where *Achilles* was conceal'd by his Mother. Pag. 41
A Stony Island, whence the Name seems to be deriv'd. *ibid.*
Scyrius Principatus meant of a mean and low Principality. *ibid.*
Souls, by some of the Stoics suppos'd Mortal with the Body. 47
By others of them believ'd to endure till the World's General Conflagration. *ibid.*
The Life after separation from the Body miserable and painful. 48
Sparta, or *Lacedæmon*, at this day call'd *Mysithra*. 94

T.

Tanais, mistaken by *Seneca* for *Danubius*. 3
A common Error among the *Romans*. *ibid.*
Reputed by some to have seven Mouths or Outlets, by some five, by others only two. *ibid.*
Telemachus Son of *Ulysses* and *Penelope*. 66
Signification of his Name. *ibid.*
Tempe, its Description. Original of its Name. 82
Thebes. Nine Cities of the same Name reckon'd up by *Stephanus de Urb.* 27
The *Cilician Thebes* the Country of *Eetion*, Father of *Andromache* destroy'd by *Achilles*. *ibid.*
Thessaly, its Description, antient and modern Names. 81
Not known by that Name in the time of the *Trojan* Wars. *ibid.*
Tigris erroneously said by *Seneca* to fall into the *Erythræan* or the Red Sea. 3
Falls into the *Persian* Gulf. *ibid.*
Titaressus, a River of *Thessaly*, that swims upon the River *Peneus*, without mingling his Waters. 92
Trachyn, or *Trachys*, a City of *Phocis* according to *Strabo*, according to *Stephanus* of *Thessaly*; so called from the Asperity of its Situation. 82
Tricca, a City of *Thessaly*. 83
The Bishoprick of *Heliodorus*, Author of the fair *Æthiopian*. *ibid.*
Triones, Seven Stars in the Constellation of the Northern Bear. 54
Why so called. *ibid.*
Trio. A Sirname to the *Lucretian* Family. *ibid.*
Triton, half Man, half Dolphin. The *Prime Marine* Trumpeter, indu'd with Humane voice. 22
Trasen, a City in *Peloponnesus*, seated 15 *Stadia* from the Sea. 85
Its Original. Famous for a fair Port under its Command call'd *Portus Saronicus & Pegonus*. *ibid.*
Its modern Names. *Ibid.*

Troy, why ſaid to be built by *Apollo* and *Neptune*. Pag. 2
What part of it more eſpecially immur'd by the ſaid Gods. 4
The Number and Names of its Gates. 113
The Game or Exerciſe call'd *Troja*. 78
Different from the *Pyrrhick* Exerciſe or Meaſure. *ibid.*
The Exerciſe of Torneaments, ſuppos'd by ſome to be thence deriv'd. *ibid.*

V.

Urn. The Lots of Slaves and condemn'd Perſons drawn out of an Urne. 8
Call'd *Hydria*, *Situla*, and *Sitella*. *ibid.*
Sortition by Lotts drawn out of Urnes threefold; *Diviſoria*, *Conſultoria*, *Divinatoria*. *ibid.*
Urne of Deſtiny. *ibid.*
Urns for conſerving the Bones and Aſhes of the Dead. 49
Diſtinguiſh'd into *Oſſuaria*, and *Cineraria*. *ibid.*

Z.

Zant, an Iſland in the *Ionian* Sea, lying againſt the Weſtern Coaſt of *Peloponneſus*. 95

FINIS.

ERRATA.

PAge 21. Line 5. read *to*. p. 27. l. 2. *both fell*. p. 43. l. 24. *By that*. p. 49. l. 3. *Sol rising*. lb. l. 4. *Or setting*. p. 59. l. ult. *Let us*. p. 78. l. 26. *Wolfgangus*. p. 82. l. 11. *religione*. p. 87. l. 1. *Caryfius*. p. 88. l. 27. *An*. p. 92. l. 21. *U*. p. 109. l. 7. *Helle's*.